

**Orations, of Arsanes**

agaynst Philip the treche-  
rous kyng of Macedone: of the  
Embassadors of Venice agaynst  
the Prince that vnder crafty  
league with Scanderbeg, layed  
snares for Christendome: and  
of Scanderbeg prayeng ayde of  
Christian Princes agaynst per-  
iurous murderynge Mahumet  
and agaynst the old false Chri-  
stian Duke Mahumetes confe-  
derate. With a notable example  
of Gods vengeance vppon a  
faithlesse Kyng, Quene, and her  
children.

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*[Faint, illegible text]*

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**G**reat is the pleasure of  
readyng histories. So na-  
turall is to man the delite  
& desire of knowlege. And  
as in all other affections  
wherewith we are led by instinct of na-  
ture, the wise or vnwise appli-  
ance therof by the rule of reason and learning or  
by the unruly sway of will and fantasie,  
doe make the same tend either to vices  
or vertues, to hurt or to profite, & with  
the clothing of bse & circumstance they  
take vppon them the shew and name of  
good or bad: so in desirous hearing or re-  
ding the actes of men and monumentes  
of times, the employng and directing  
of knowlege therby gotten, in wise or  
vaine forme, to good or euill endes, ma-  
keth the difference of time wel or ill be-  
stowed, of profite or disprofite, and of de-  
seruyng praise or dispraise. He that re-  
deth histories of farre distant contreyes  
or farre passed ages, with an idle bayne  
lust to heare newes, or to tell tales, or  
as it were to spend out time, or to do as  
those that know no other vse of redyng  
but after surfet to winne slepe, hath lost  
both his leasure and his labour, & hath  
spent them both like a drane that flyeth

about the fieldes gazing vppon floures  
but gathering no hony of them , and af-  
ter the fayre day fondly wasted is fayne  
to be susteined by the labours of other,  
him selfe a frutelesse burden to the com-  
mon weale . But he that followyng the  
right rule of wisdomē, gathereth profit  
of euery lawfull pleasure , taketh not  
onely the beautifull sight of the varietie  
fairenesse proportion forme and order  
of those ornaments of the earth the her-  
bes, leaues, floures and frutes that gar-  
nish the fieldes and gardens, but also v-  
seth to his comfort and health the sweet-  
nesse of their sauor, and worketh out of  
them to the benefite of his owne life & of  
the commō weale the swete tasting, the  
pleasant smelling , the holesome feeding  
& healing honey. By that he is him selfe  
susteined , his neighbours releued , his  
posteritie preserved , & by common con-  
ference the whole societie maintained,  
with obedience to their owne naturall  
kyng the minister of iustice and enemye  
of idlenesse . Such a reader of hystories  
diggesteth euery mater into hys right  
place and to his right purpose ; & there-  
of hee layeth vp the stoze of wisdoms  
for him selfe, and counsell for other, and

is made able to shew the true difference  
of a man from a beast, in that he is not  
carried by sense alone to that which ei-  
ther present sight doth offer him, or pre-  
sent hunger or other neede enforce him,  
but of his own experience remembreth,  
or by hearyng of other or readyng of  
bookes hee learneth the state of times  
past, the doyngs of men, their counsels,  
their gouernance, and lastly their suc-  
cesses. By beholdyng of those, as in a  
glasse, he discerneth and iudgeth rightly  
of thinges present, and foresæth wisely  
of thinges to come. Toward the furni-  
ture of a man thus disposed, histories  
not onely many but in sondry wise  
haue bene witten, and of that diuersi-  
tie in forme of wryting names haue ben  
geuen to such workes & treatises. Some  
haue set forth brief notes by yeares and  
dayes called Annales, diaries and iour-  
nales, expressing shortly what thinges  
haue happened in those yerres or dayes,  
with onely notyng the persones tymes  
places & factes. Some for their own re-  
membrance or aduertising their frendes  
haue kept commentaries or memori-  
alles, wherein they haue dealt largelier  
or breslier as their disposition to labour

or their leasure haue serued the. Some  
haue wrytten treatises or discourses vpon  
some speciall factes, by way of gathering  
other thinges to the conformance of that  
which they treat of, and applieng both  
it and the other to some end of persua-  
sion, as some present occasion of their  
cause or time hath required. Some com-  
ming to that worke furnished with vn-  
derstanding and learning haue wrytten  
such booke as we call iust and perfect  
hystories, either of all times and places,  
or of all places for some time, or of some  
place throughout all times, or of some  
singular contrey, common weale, place,  
or person, or of some speciall warre, en-  
terpryse, gouernance, or mater. Those as  
their purpose hath ledde them, haue not  
onely with faithfulness set out what  
hath bene done, but with great art and  
wisdomme haue layed open the secret in-  
tentes, counsels, meanings, & groundes  
of doynge conceived by those whoes  
actes are there expessed. They haue  
described the countreys, the persons, the  
state, the forme of rule, the lawes, the  
affaires and managing therof, the order  
of warre and peace, the quiet calmenesse  
of some times, the troublesomnesse of o-  
ther

ther seasons , either by warre or seditiō,  
the rayling of the one or other or appea-  
ring of both, by the ambition or violence  
of some wittes or the discretion and po-  
licie of other , the negligence in some,  
the wantonnesse in some, the foule vices  
in some, the follie in some , the want of  
counsell and assistance in some , the va-  
riety of successes, and vpon what occasi-  
ons, and what effectes haue folowed vpon  
sondꝝ causes, as safeties, destructi-  
ons, rising falling , good hap or miserie,  
either by pleasing or offendyng God, by  
takynge fit auantages or neglecting good  
seasons and occasions , by foꝛeseyng in  
time or hedelesly drawing of mischeues,  
by foꝛsakyng frendes and neighbours in  
necessitie or by tymely and frendly assi-  
stance thereby both bindyng kindnesse &  
gatherynge assuraunce , by caring foꝛ no  
warnynges or listening to good vnder-  
standyng ere it be to late , by hangyng  
vpon Gods miracles onely or seruyng  
hym with due trauaile and policie , by  
trustyng to humane wysedome and boꝛ-  
rowyng vpon the will of God or subiec-  
tyng all deuises to the rule of Gods  
pleasure, by doynge not enough , by tru-  
styng to much, by egall or vnegal distri-

bution of right , by cunning dissim-  
blyng or playne true dealing and by in-  
finite other meanes dispositions and ap-  
pliances of tymes persones maters do-  
ynges and chaunces in this mortall life.  
Such writers haue beside this also some  
time for encouragynge to souldiars, some  
time for appeasing troubles, sometyme  
for counsell either for mater of iustice  
or of policie , or for deliberation to pro-  
uide for attayning of benefites or eschu-  
yng of mischieues to come , or for other  
wise purposes , set forth Orations in  
the names of those persons whome they  
make to speake them, wherof are plen-  
tie to be found in the Greeke authours  
Thucidides , Xenophon and other,  
and the Latines Caesar , Salust , Li-  
uie, and the rest. And in the same they  
seme as in their whole historie to haue  
serued the vse of posteritie, in true de-  
claration of the factes to lay a grounde  
for the iugemēt of the wise reader , leass  
by misreporting of the mater, the vnder-  
standing of the considerer should be se-  
duced in pronouncing vpon the successe.  
And agayne in the large explication of  
spech and Oration, both the vse of elo-  
quence in comon weale should appeare,  
and

and the maner of applyeng of hystories  
in consultation should be layed abroad  
for an example to the wise readers of  
hystories, not onely howe to furnishe  
theyr owne knowlege, but also howe  
profitably to deliuer the same to the in-  
formation warnyng or aduise of other.  
Such hystories be glasses of experience,  
scholehouses of wisdom, very pro-  
pheties of tymes and chaunces, go-  
uernelles to vertue, terrible threate-  
ners and warners to flée vice and follie.  
In such hystories wrytten to such endes,  
I doe not thinke that all the Orations  
were so spoken by the parties as they  
were penned by the reporters, but that  
suche wryters seruyng trueth in the  
factes, haue in the maner of speches  
serued wisdom and teachyng, and  
e not so much told what in what forme  
was sayd in dedde, as (all true circum-  
stances of factes considered) what such a  
persō might haue fittly spoken, y<sup>e</sup> authoz  
respectyng therin both what such a man  
might with good seruyng hys purpose  
then say, and what in his saying the rea-  
ders in tyme to come were also to be  
taught & might wel learne. This kinde  
of exercise is both pleasant & profitable.

A.J.

And

And for some exāple thereof, it hath seemed to tend to good purpose to publish in our tong these Orations folowynge, where in is contained mater & president of good admonition, & a meane of great efficacie to awaken Christians, & a substantiall teaching to trust in God and to feare, shrinkynge from the defense of his cause and Church. The arguments are severally set before the Orations. The first, of Arsanes the Persian, is made after the mater of the hystorie as it is reported in Iustines Epitome of the hystorie written by Trogus Pompeius. Wherein as Iustine hath shortly knit by what Trogus had sette out at large, so here is largely dilated what Iustine had abridged, the truth of the fact and decorum or convenient agreement of the persons and circumstances alway iustly obserued. The second conteynning two Orations, one of the Venecia Embassadour, the other of the Archbishop of Durasso, are faithfully translated out of Marinus Barletius. The last, of Scanderbeg to Christian Princes, is made as the first is, as we thought hee might then aptly haue sayd, & as he so saying, should both haue agreed with his cause  
and



and person & with our case & learning.  
All is warrated by the history in effect,  
though not in forme of euery sillable or  
sentence. As where it is sayd by Barle-  
cius that Mahumet beyng a Prince  
*Principes Rascia contra fidem datam per-*  
*fide obtruncavit*, did agaynst his sayth  
geuen periurously slaughter the Prin-  
ces of Rascia, we take it free for detesta-  
tion of falshed & warnyng to posteritie,  
to set out at large any most periurous  
manner of murdering of noblemen a-  
gaynst sayth geuen, hauyng alway re-  
gard that it be such as might be truely  
reported of Mahumet. And where he  
sayth that Mahumet so did against sayth  
geuen, he can not meane any other but  
sayth geuen by Mahumet. And Mahu-  
met beyng a Prince, that sayth can be no  
other but sayth royall and the word of a  
Prince, the breache whereof is for the  
rarenesse, and for the mighty abilitie to  
doe hurt, iustly most odious, and of ne-  
cessitie in wise policie most strongly to  
be resisted and repressed with most ter-  
rible example, or elles the fall of that e-  
state or destruction of mankynde to bee  
shortly looked for.

If this shall doe good, either in tea-  
ching

ching how to applie , or warning what  
to feare , or aduising how to do , the la-  
bour is well bestowed . If other capti-  
ous constructions be gathered, their fault  
is it, and their blame be it, for whom it  
was neuer provided. Let such cauillous  
expounders & wresters leaue it to truer  
men to read it , to wiser men to iudge  
vpon it, & to honest men to take profit  
of it . Who so will draw hytories of  
times past further than he ought, in rac-  
king an other mans mynde he hath ouer-  
stretched his owne conscience. Who so  
truely touched in like faultes wil think  
him selfe to be charged , chargeth hym  
selfe. Who so findyng truth & aduise for  
his safetie will not thereto applie it , or  
espieng mater for his instruction will  
take no frute of it , shall perishe neuer-  
thelesse miserably but a greate deale  
more worthily . Finally good reader  
take this rule, that God made al things  
for his glorie , God foreseeth and dispo-  
seth the very fall of a sparow. Therefore  
all actes of men & all successes are to be  
referred to his honoz . Him let vs feare  
and trust vpon, him let vs thank and to  
him let vs pray for our most gracious  
soueraigne, that she may long reigne , &  
ouer

ouerlyue Gods enemies and hers , and  
specially those whiche enuye her state,  
and would her place to be occuppyed by  
them selues or any other that hate the  
word and flocke of God: and that it will  
please God (if it be his will) to stablishe  
our soueraigne Ladies throne in long  
peace , and either by his owne mightie  
hand , or by hys worke in her hart for  
doynge of iustice , to destroye the rod of  
fozeine and Popish tyrannie that he in  
danger of succedynge shaketh ouer hys  
Churche, that no enemye of Christ nor  
childe of Antichrist may lyue to bring  
the thraldome of Mariane crueltie, nor  
Caracallaes royall periurie , nor any  
of such faythlesse kyndes or races to op-  
presse the poore Realme of England:  
and that no Prince fearyng God euer  
trust the vntreusty, specially those whoes  
Antichristian Popish doctrine pronoun-  
ceth open allowrance of breach of fayth  
to Christians whome they call here  
tikes , and whoes Mahumetane factes  
proclayne what is to be looked for  
at their handes, and whereto their  
counsellers are directed, which  
God confounde.

*Sylla.  
Mar.  
Car.*



# ¶ The Argument of the Oration of Arsanes the Persian.

**T**He Phocæans, Lacedemonians and Atheniens, beyng driuen thereto by the outrageous deaylynges of the Thebanes, spoyled the Temple of the Idoll Apollo. Wherupon the whole realme of Greece was diuided into two seuerall factions: of the which the Thebanes and their allies termed them selues the holie league, and Phocæans, Lacedemonians, Athenians and their partakers were termed the confederates agaynst the league. The Thebanes mistrustyng their own state, commit the selues and their case to the tuitiõ of the kyng, whose name was Philip of the house of Macedonie. Philip hauing erst layed a platforme and alreadie practised certeine secret attempts for the conquering of the kyngdome of Persia, and now thinking this to be a fit occasion, as well to reuendge the displeasure that he bare to certeine noble houses, as  
also

also to dispatch all lets and incomberances at home, that he might the freelyer go foreward with his intended enterprife, taketh vpon him the defence and maintenance of the holie league, whereby he gate hym selfe great allyances and frendshyp at the first. Neuertheles keepyng neither promises, fidelitie, nor othe, he violateth all right and law of God and man, murtheryng and spoylyng as well such as he had taken into hys protection as those that had submitted them selues to him vppon assurance of safetie, by reason whereof the confederates drawe them selues to armes agayne. Wherefore Arsanes the Lieutenant of the lesser Asia for the kyng of Persia, hauyng perfect intelligence of all Philips attempts and priuie practises, and foreseeyng the imminent perill that was like to insew to the kyngdome of Persia, aduertiseth the kyng therof, and after leaue giuen vnto hym, propoundeth his aduise in Counsell as foloweth.



**H** Lordes bypon  
whose vigilant fore-  
sight & prouident care  
dependeth the well-  
fare of this most hap-  
pie and prosperous  
state of Persia, it is not vnknown vnto  
your wisdomes, that the preservation  
and mayntenance of Royall states and  
Empyres, consist not only in largenesse  
of populous Countries, in abundance  
of treasure, in homogenesse of hostes, in  
faythfulnesse of freendes, allies and  
subiectes, in valeauntnesse of souldi-  
ours, in knowledge and corage of ex-  
pert Captaines, in politike, speedie, &  
stoute execution of thynges concluded  
in strength of towines & fortifications,  
nor in the store of armour, vitell, & ar-  
tillerie ( howbeit that without theis  
thinges no Empyre can continue ) but  
also and chiefly in foreséeing & preuen-  
ting of mischæues that are likely or  
possible to ensue, and in accepting and  
folowing of oportunities when they be  
profered. The cunningg pylote percei-  
ueth the pirries a farre of, & striketh his  
mayne sheate before the storme come,  
and when he findeth the wether fauo-

rable, he clappeth on all his sayles, and  
taketh the full benefite of the present  
gale. This hath bin the policie of our  
famous predecessors, and specially of  
our peerlesse princes Cyrus & Darius  
the founders of this moste renowned  
Empyre: and this must bee the policie  
of all such as mind to keepe that which  
they themselues haue gotten, or which  
hathe ben left them by the purchase of  
others. And doubtlesse, not without good  
cause hathe it allwayes bin counted a  
greater matter too keepe, than too get:  
for too win is the benefite of fortune,  
but too keepe is the only power of wise-  
dome. Wee neede not to seeke out old ex-  
amples for p<sup>ro</sup>ofe hereof, let vs but cast  
our eye ouer the narrow seas into Eu-  
rope, and looke vppon our next neigh-  
bours the Grecians. The matter is yet  
fresh in our eyes, & their wound is yet  
raw and not growen too a scarre. The  
one side (as wee see) hauing gotten the  
vpper hand of their aduersaries, and set  
themselues in good suretie as they  
thought, were sodeinly, through too  
much credulitie and trust of the parties  
whom they had most cause to beware  
of, put too the sword after peace & faith-  
ful



ful promise of safety given in the word of  
a prince, and now lately again put to  
newe spoyle and vtter subuersion for  
want of eschewing their former ouer-  
sight. Which lamentable example lea-  
deth me as it were by the hand to the  
matter that we haue presently to treat  
of, and is the very ground therof. For  
when I behold the thickening of the  
ayre in those quarters, and the ga-  
thering together of the cloudes in the  
coastes of Europe, considering how  
small a gale of wynd may bring them  
hither, and the disposition of those cli-  
mates too powre out their stormes vpon  
the feedes of Asia, I can none other-  
wise coniecture, but there is some great  
tempest a brewing towards vs, which  
doutlesse will light vpon vs, if some  
contrarie wynde doo not eyther dis-  
perse it abroad, or hold it backe among  
them selues at home. The house of Ma-  
cedonie creeping forward by little and  
little (as all of vs know) hathe in con-  
tinuance of time gotten into their pos-  
session the most part of the aunient  
Grecia, in so much that at this day it  
beareth the cheef renoume in the hither  
part of Europe, and is become terri-

ble or at leastwise too bee mistrusted of  
all his neighbours. And surely none  
haue more cause, if not to feare the  
Greekes, yet to beware of them, than  
we haue. For in the tyme of our aun-  
teters we haue oftentimes greatly a-  
noyed them both at home and abroad:  
we haue slayne their people, wonne  
their holdes, sacked and burned theyr  
cities, taken their kings, possessed their  
countries; and bereft them of their do-  
minions both by sea and land. They  
haue done the like with vs in all  
things, sauing for taking of our kings,  
& dispossessing vs of our Emprye. By  
meanes whereof, there is growen as it  
were a naturall hatred betwene the  
two realmes of Persia and Grece. And  
although there haue bene diuerse  
leagues and aliances by marriage made  
betwene vs: yet notwithstanding for-  
asmuch as no particular salue can re-  
medie a common soze, the mischiefe is  
rather couered than cured. Olde hatred  
thirsteth alwayes new reuenge, and the  
rooted rancor that is once thoroughly set-  
led betwene countries death so sheddeth  
it selfe into the beynes of all posteritie, as  
it may sometimes be dissembled for ad-  
van-

69  
nantage or for want of abilitie, but ne-  
uer forgotten. For it is like the smol-  
ding fyre of mount Chymera, which  
in the bowels of the earth, doth at length  
burst out with violent rage to the hurt  
of the fieldes wherinto it casteth it self.  
Againe, whereas in the present division  
of Greece, wherein Philippe of Mace-  
donie now kyng of Greece taketh vpon  
hym as protector of the Thebans, and  
defender of the holy league (for so doeth  
he terme himself and all those that take  
his part against the houses of Laceda-  
mon, Athens, & Phocis & other noble  
men that spoyled the temple of their I-  
dol Apollo): the confederates haue ben  
relaxed by our souereignes subiectes  
(though not by his graces commande-  
ment or consent) & the fugitiue & ban-  
ished people are for pitie & humanities  
sake receiued and cherished in this Re-  
alme: we may assure our selues that  
kyng Philip being both a subtle, ambiti-  
ous, & cruel Prince, doth horde vp these  
thinges in his hart, as fyrebrondes to  
kindle his intent of reuenge, whensoe-  
uer oportunitie shall serue. For thyngs  
done betwene States and nations, are

commonly construed, not accordyng  
to the intent of the doers, but as he los-  
teth to take them which seeketh matter  
of quarell. Let vs then looke into hym,  
and into his present doinges, and consi-  
der whereto they tende. First he is a  
Graeke boine, that is to say, a deadly  
& unreconcileable enemy to the realme  
of Persia by nature. Secondly he is of  
the house of Macedonie, which hath al-  
wayes maligned the Persians for clay-  
ming the crowne of Graece, whereto  
they entitle theselues by stile, whyle he  
holdeth the thing in possession. Third-  
ly he is of a proude & ambitious minde,  
desirous to aspyre, insatiably eagre of  
reuenge, and thirstie of bloud beyond  
all measure or beliefe, and an exceeding  
deepe dissembler. Adde hereunto that  
there want no solliciters to pricke hym  
for ward, by flattering him with the suc-  
cesse of his late exploytes atchieued by  
most shamefull and odious trecherie,  
now coloured with the name of prince-  
ly policie. Besides this the state of Per-  
sia wanteth no hartburning against it.  
The Gods immortall haue geuen vs  
long prosperitie, and peace hath greatly  
increased our wealth: our good fortune

is an eyesore, yea rather a hartsoze to  
hym: enuye shotteth alwayes at highe  
markes: and couetousnes can be staun-  
ched with no small thynges. To the  
compassing of his desire he wanteth no  
power: for the Realme of Græce which  
was deuided in olde time, is now who-  
ly vnder his dominion: the countreyes  
of Thrace and Thessaly which some-  
tyme were belonging to the Emppre  
of Persia, are now recouered to the  
crowne of Græce: and we haue forgo-  
ne all our towne which we had on that  
side of the Sea. Finally, what shall we  
thinke of thys that insueth: He hym-  
selfe is in person in the fielde, with so  
huge a power, as the lyke hath not ben  
raysed heretofore but to anoye some  
mightie potentate. He hath sent a great  
naue of ships and Gallies to the sea,  
he hath stablished peace with his neigh-  
bors, he hath alyed himself with our vt-  
ter enemies, he hath made tecrete cha-  
lenges to the Emppre of Persia, he hath  
sent priuie spyes into the bowels of A-  
sia, he hath indirectly sollicitated our so-  
ueraines subiectes & alpes agaynst him,  
he hath murthered our welwillers, he  
hath succored our offenders, he dayly

wageth fozein souldyers , he leuyeth  
still great masses of money , he is euer  
sending of Capteines and men of warre  
into Cappadocia, & ( which is the finest  
cloke of all his deuices ) he professeth  
him selfe the defender and maynteyner  
of the Thebanes and their holy leage.  
Whereto serueth all this furniture?  
who bee the aduersaries of this holie  
leage? Is it the house of Phocis? The  
Lord therof is shamefully slayne , and  
his childzen are able too worke no re-  
uenge. Is it the king of Lacedæmon &  
the prince of Athens? They are becomē  
his vassalles . Is it the Towne of By-  
zance and the other fewe towne of  
Græce that hold with the Lordes of the  
confederacie against the Thebane holy  
leage? Alas what are they too so migh-  
tie a prince? they cannot hold out long if  
they haue not helpe . Both the confede-  
rates and these towne would sayne  
submit themselues to hym and serue  
him , if they might be sure but only of  
their liues, and too escape the imminent  
destruction with safetie of their aunci-  
ent libertie. Seing thē that the Grekes  
being either in leage or at peace with  
all their neighbours round about them  
haue

haue not as now any knowen enemy  
but Philip himfelfe, & that of thofe he is  
not in any feare but well knoweth that  
they wil be quyet if he affaile them not:  
it is manifelt that in taking vpon him  
the defence of the Thebane leage, and  
fo quarelling with the confederates, he  
both reuiueth the old grudge and wel-  
nere forewozne hatred betweene the  
Realmes of Persia and Græce, and al-  
fo couertly pricketh, not only at all fuch  
as refifted the Thebanes, or haue had  
alyance and confederacie with their ad-  
uerfaries, but alfo at all fuch as by  
any meanes haue fuccored or releued  
them, by fauing them from his vnmer-  
cifull and faithlefle handes. Of whom  
bycaufe wee bee the cheef, therfore he  
beareth the more malice againft vs.  
For the nature of Tyranny is, not on-  
ly too opprefle, to fpoyle, and too mur-  
ther innocentes, but alfo to hate all fuch  
as are not of the fame difpofition. And  
furely where foeuer cankerd hatred, de-  
fire of dominion, abilitie too giue the at-  
tempt, and fufficient recompence of coft  
and trauell doo meete, it is not too bee  
fuppofed but that oportunitie fhall be  
fought. No dout therfore, but that what

soeuer countenance Philip make, and  
vnder what pretences soeuer he shroud  
himselſe, his very intent and drift is to  
giue a push for the kyngdome of Per-  
sia. Let none of vs beguile himselſe: let  
vs not imagine that the stale aliances  
and late leages betweene our prince &  
the house of Spacedonie, are able too ex-  
tinguish the old enmitie and new kind-  
led displeasure of the twoo Realmes of  
Persland and Græce: least our eyes bee  
so dazeled with the fond ouerlkyng of  
present peace, as the mischeef light vpon  
our heades, before we perceiue it  
comming towarde vs. What account  
so ener wee on our part make of leages,  
(as certesse wee haue from auncient  
tyme had alwayes a singulur religion  
and conscience in obseruing them, and  
so would I wish wee should do still, for  
there cannot bee to much honour and re-  
uerence giuen to faithfull aliances and  
trew meaning leages) surely he shew-  
eth him selſe to make none account at  
all, nor to passe further of them than  
to serue his owne turne. Hath he  
not twice within theis twelue yeares  
plighted his sayth before the Gods im-  
mortall, and made saythfull promises a-  
fore



foze men, that the confederates ageynst  
the Thebanes shoulde with free for-  
gettyng of all former quarelles inioy  
lyfe, libertie and goods, as if there had  
neuer bene any iarre betwixte them:  
How well he holdeth his couenaunt,  
our hartes lament to see, and all men  
that haue any pæce of common huma-  
nitie in them abhorre to heare. For (as  
it is well knowen) he set not vppon  
them like a balyaunt champion in the  
fielde, for he durst not doe that: ney-  
ther did he charge them with any crime  
to execute them by way of iustice like  
an vpright iudge, for they had done no  
fault: but as a butcher that gathereth  
sheepe into a pinfolde to the slaughter,  
or as a Wolfe that falles vpon a flocke  
when they be folded: and as a fowler  
that allureth byrdes into his nets with  
baytes and pyping: so did he foade hys  
noble men into securitie wpyth bayne  
promises and dissembling lookes, and  
cruelly murthered them without mer-  
cie, when they thought themselues in  
most suretie, yea and he spared not the  
grayheaded, he pytied not the sillie in-  
fants, he reuerenced not the chaste ma-  
trones, he had no regarde of the younge

Damself: but as it were in contempt of  
Gods & men, and to the vtter derogati-  
on of princely maiestie, he imbꝛued his  
wicked hands with the slaughter of hys  
most faithfull and trusty subiectes, one-  
ly bicause they were too good and vertu-  
ous for so vnnaturall a Monster to  
reigne ouer. Moreover, triumphing in  
hys outragious crueltie, he layed the  
dead bodies of noblemen, gentlemen,  
inferior sort, men and women (a hor-  
rible, unkyndly, and beastly spectacle)  
wounded, mangled, defiled, bemyꝛed,  
and naked, vppon a heape before hys  
palace, lyke a quarrie of Deere at a ge-  
nerall hunting, for all the worlde to  
gase vppon.

9. Now then, may we hope that he wil  
be a faythfull leaguefellowe towarde  
vs, who hath bene so faythlesse & cruell  
towarde his owne? May we thinke he  
will stand in feare of vs, who despiseth  
the Gods immortall? or may we be-  
leue that the hungrie Lyon wyll lye  
still when he seeth a litte pray before his  
face? I coulde the easlyer be induced to  
that opinion, if he had not of late (for  
all the league that is betwixt vs) sent  
Captaynes and men of warre priuilye  
into

into Cappadocia, to annoy the front-  
tyres of this kyngdome . Now then,  
seeing that there is no trust in him with  
whom we haue to deale : seeing that he  
seeketh priuie practises to annoy: seeing  
he woundeth our common weale in-  
directly thzough the sides of our neygh-  
bours: Shall we sitte a sleepe til the sow-  
lar haue cast his nette ouer vs: shal our  
league serue him to cut our thzotes,  
and shall it not serue vs to defend our  
lyues: Unwise are they that ende their  
matters with had I wist, specially in  
matters of state: It is too late to shutte  
the stable dore whē the steede is stolne.  
Let vs pzeuent the mischiese in hys  
pzyne befoze it grow too farre and be-  
come vncurable. He is no good Whisiti-  
on which trusteth so much eyther to his  
cunnyng or to his good fortune, that  
when he seeth a canker breeding in the  
bodie, destroyeth it not at the first, but  
letteth it runne till it haue taken roote,  
to winne himselfe the moze prayse by  
healing it afterwarde. There commeth  
moze harme to kyngdomes by too much  
sufferance, than by too much warenesse.  
This soze is already wared proude, it  
swelleth, it is growen to a head, and

dayly it will fester more and more, and  
if it be not looked to betimes, it wyll (I  
feare become incurable. There is none  
other lykelyhode but that early or late  
we must haue warre wpyth the Grecks.  
Whether to our owne behoofe or to  
theirs, there standes the case. The  
choyce is yet in our owne hand: either to  
purchase peace & mainteine quietnesse  
to our selues and to all our posteritie,  
or to make our enemies lordes ouer vs.  
Phillip is now at variance (as we see)  
wpyth his owne countrymen: he is wo-  
thely behated of them for his monste-  
rous crueltie, and trustlesse infidelitie:  
all kynges detest him as the disparage-  
ment of their state: all his neyghbours  
lothe hym as a mishapen wretche a-  
gainst nature: and the Gods are angry  
wpyth hym for violatynge their sacred ma-  
iesties. If we sende a power into hys  
countrie, he shall not be able to resiste  
vs: for the freshe remembraunce of hys  
horrible doynge shall dismay hym, the  
fallynge away of his owne people shall  
discourage hym, the reuolting of hys  
Cities and fortresses shal weaken him,  
and the vengeaunce of the Gods shall  
hunt hym from place to place till it haue  
consu-

consumed him . His subiectes beyng  
wearye of his intollerable yoke , pray  
nought and day to the Gods for deliue-  
rance, and wayte for some good Prince  
to take them into his tuition. And who  
shalbe so welcome to them as our king,  
in whose dominions they haue had safe  
refuge fro the sword of their homebred  
enemy, and whose clemency they know  
to be farre passing all expectation? A-  
gayne diuers of the Regions hauing ta-  
sted of the sweetnesse of our Persian li-  
bertie in the time that we had souereini-  
tie ouer them, & finding our gouernmēt  
to be lighter thē a fether in comparisō  
of their present bondage, doe long to be  
vnder our iurisdicō agayne, the rather  
for the continuall felicitie which they  
perceiue vs Persians to liue in. Thus  
are all things ready to make with vs, &  
to make against him, & we may cōfound  
him with his owne weapons. For how  
can he looke for trustinesse at theyr  
handes, whose trust he hath so often  
disappointed by treason? But if it seme  
not good to worke this way, for infrin-  
ging the league that is not yet openly  
broken, as I will not greatly bge that  
poynt, though it would be most for our

2.  
profite: yet may we play the Cretanes  
with Cretanes (as their owne prouerb  
sayth, and as we commonly say): Let  
vs set the Hares head against the Co-  
ses gible: He workes wyles with vs:  
Let vs worke wylsely with him. And  
now while the Pig is proffered let vs  
holde open the poke. No league can or  
ought to barre Princes from succou-  
ring the oppressed, or from ayding such  
as willingly yelde themselves into  
their protection, and specially from do-  
ing those thinges which being left vn-  
done there is left no likely possibilitie of  
safetie to those Princes that shoulde  
haue taken better heede in tyme. Those  
sort of men whome he now pursueth  
with fire and sword, are our deare  
frendes, and we haue hetherto mainte-  
ned them. Their case is common to vs,  
and so is taken to be by their Prince. If  
they smart, let not vs looke to laugh: If  
they decay, let not vs looke to stand: If  
they be ouerthrowen, then haue at vs,  
our staffe standes next the doore. When  
perils are common, they woulde be re-  
pulsed with common power, because  
they breede common mischief. I lyke  
not to haue that fier spred ouer into A-

Na for want of felwell to fede bypon at  
home. We are not vnacquainted with  
the nature of the Grækes, we haue had  
too long experience of them. Ceue  
them leaue to contende with vs out of  
their owne countrey, and we shall ne-  
uer bypde them. But let vs holde them  
play at home by succouring the oppres-  
sed part: and then shall we be sure to  
keepe them alwayes at so low an ebbe,  
as they shall not be able to annoy vs,  
and we shall continually be arbytrers  
of peace and warre at our pleasure,  
to the benefite of both the Coun-  
treis. The like occasion was offe-  
red and taken in the tyme of our great  
grandfathers by the valeant Artaxer-  
xes surnamed the long hand. The two  
noble houses of Lacedæmon & Athens  
fell at debate & mortall warre, where  
in the house of Athens being ouermate-  
ched and brought vtterly vnder foote,  
sought refuge and succour at our kyngs  
hand: & he releued the Athenians both  
with men & monye abundantly, where  
throughe it insued that he both diuer-  
sed the warre that was intended and al-  
redy begonne by the kyng of Lacedæ-  
mon against the Realme of Persia, and

also in the ende had all Greece in such  
wise at his commaundement, as hee  
made peace at his owne pleasure. In  
which deede of his this is worthe to be  
remembered to his perpetuall fame,  
that as hee ouerslipped not any oportu-  
nitie which might make for the safetie  
of his owne state, so hee oppressed not  
the countrie with any bondage, but left  
it in such peassible libertie, as we haue  
had the lesse annoyance & better neigh-  
bourhode of those euer since vnto this  
day. My counsell therfore is, that wee  
should lay our purses togither, that we  
should ioyne handes with the confede-  
rates, that we should spare no cost nor  
eschew any paynes for the suppressyng  
and quenchyng of this comon fire. Ne-  
cessitie inforcceth vs to this warre, ex-  
cept we wil seeke our owne destruction,  
and betray our trustie freendes to their  
and our comon truthlesse foe. And ther-  
with all it is iust, & honorable, yea and  
also easie. We shall stand in the defence  
of faithfull and loyall folke agaynst a  
kynd of people in whom there is nei-  
ther fayth, nor troth, nor regard of co-  
mon humanitie, so passyng malicious  
and spytefull, as they can finde in their  
hartes



hartes too indure any miserie, rather  
than to suffer their aduersaries too liue  
in rest, (their aduersaries are all good  
and godly men, yea and euen the Gods  
themselves) and are of farre more furi-  
ous and bloudthirstie nature, than the  
hungerstaruen tyger of Aruicnie,  
or the shebeare that is robbed of her  
whelpes. Wee shall stand in defence of  
innocentes, against a most cruell and  
mercilesse Tyrant, against a deceitfull  
and double dealing for, against a troth-  
lesse truce breaker and false so:swear-  
ing kaptif, against a captious spy no:  
ther trusting no: trustie, against one  
that wepeth frendshyp by profit and not  
by saythfulnesse, a betrayer of his owne  
subiectes, and a hater of honour and ho-  
nestie, an enemy of vertue, a stayne and  
canker wor:me of princely maiestie, a  
very helhound and monster of nature,  
fraught with all wickednesse & wor:se  
than wickednesse it selfe. The intelli-  
gence of these thinges commeth not by  
vncertein repozt from a farre, neither is  
it gathered by gessing coniectures: he is  
here at hand and hard vnder our noses,  
wee behold his dooinges with our eyes,  
and wee may in maner seele and grope

D. y.

them

them with our fingers endes. They can  
not bee denyed, the whole world seeth  
them, and wisdom willett vs to im-  
pugne them. It is the comon cace of all  
princes and all people, to set hand to  
the suppressing of Tyrantes, if they wil  
bee counted iust and rightuous. For if  
faythfulnesse bee taken away, if troth  
shall serue to worke trecherie, if the  
word of a prince bee but wynd, if will  
may go for law: what shall become of  
the world? Must not comon weales  
nedes decay? Must not mankynd needs  
come to cōfussion? For if the head which  
is the lyfe and stay of the bodie, betray  
the members, must not the members  
also nedes betray one another, & so the  
whole bodie and head go all together to  
bitter wrecke and destruction? The re-  
nowmed Darius the sonne of Histaf-  
pis, the repayrer of the drowpyng em-  
pyre of Persia, thought it not inough to  
minister iustice to his owne subiectes,  
but also (to his euerlasting glorie) made  
warre vpon Polycrates the Tyrant of  
Samos ( who in those dayes was infam-  
ous for crueltie and outrageous do-  
ynges though not comparable to our  
secndly Philip ) and takyng him alyue  
hung

hung hym the same day in the place  
where he had committed his cruelties:  
a notable example of Justice for all iust  
princes to followe. Also the Greekes  
them selues do boast of certeine princes  
of theirs as of Theseus, Hercules, and  
Agamemnon, & commend them with  
immortal prayses for taking away and  
for executyng of wicked Tyrantes. Let  
vs not be ashamed nor holde scozne to  
followe the Counsel and example of our  
enemies where it may do vs good. Whi-  
ther we be mynded to prouide for our  
safetie by inuadyng the tyrant or els by  
ayding the confederates, or both, the  
way is easie for vs and the Gods haue  
set vs open a brode gate. For on our  
enemyes behalfe, it appeareth suffici-  
ently alredy by the former processe of  
this whole discourse, that although he  
haue great numbers of people, yet hath  
he few hartes, and consequently little  
strength: the best of his Capteines are  
in armes agaynst him, the wisest of his  
Counsellors wote not which way to  
turne them. For they know that the  
hainouser that mens offences are, and  
the greater that their contempt is a-  
gaynst the Gods, the sorer is the wrath

of the Gods agaynst them: and the sozer  
that the Gods are displeased, the lesse  
powre haue men agaynst the Gods.

Philip and his complices shall bryng  
with them into the field a stingyng re-  
moze at the remembrance of their for-  
mer wickednesse, and the Ghostes of  
them whō they haue trayterously mur-  
thered shal flyng the feare of vengeance  
continually in their faces, so as they  
shall finde no meanes to shift them frō  
the hell of their gilty consciences with-  
in, nor lurkinghole to hyde them from  
the terrour of the heauenly wꝛath from  
aboue, nor way to scape from the sword  
of Iustise pursuyng them by the hand  
of man. Finally which way soeuer they  
turne them, heauen and earth, them sel-  
ues & theirs shalbe agaynst them. But  
vnto vs on the contrarie side all thinges  
are fauorable. Our souerein is singu-  
larly beloued for excellent clemencie &  
other princely vertues, not only of our  
souereines owne subiectes, but also of  
all fozein nations. The Gods do tender  
him as their deare frend and child, as by  
many their miraculous preservations  
hath appeared. He is riche of treasure,  
strong in men, prouident in care, wise  
in

in gouernement, garded with faythfull  
hartes and sage counsell, at peace with  
his neighbours, in rest at home, so well  
storied with armour, vittell, munition,  
artillerie, as none of his predecessours  
hath ben the like, so as there resteth no-  
thyng but resolute constancie in noble  
& necessarie actions. The kyng of Cap-  
padocia is very yong, & they that haue  
the gouernement of him are our frends.  
The former competitors of that coutrie  
are in our owne custodie, and the faction  
of the Armenian rebellion is extingui-  
shed. The Capteines of the confede-  
rates are either with vs here to vse as  
fitt instrumentes for our purpose, or  
practising alreedy in the enemyes land  
to annoy him: & besides the poore exiles  
that are escaped hither, we haue moe  
trustie frendes and moe good hartes in  
our enemyes owne Court, than our  
enemy himselfe hath.

Thus haue the Gods offered all o-  
pportunities into our handes, & in a ma-  
ner put victorie in our mouthes: there  
wanteth nothing but expedition on our  
behalse. It is a true prouerbe, that a  
man may bring a horse to the water,  
but he can not make hym drinke. Let

vs not be as horses & mules that must  
be spurred and whipped forward by the  
ryder. Let vs strike while the yron is  
whote, the tyde faryeth no man, and  
the nature of occasion is to steale away  
vnwares, not without leauing of a con-  
tinuall hartsoze, yea and sometymes of  
an incurable wounde behynde her, spe-  
cially in matters of state. If we suffer  
this gate to be shut vp, behold what a  
nũber of inconueniencies are lyke to in-  
sue of it. First our present welwillers  
which by our ayding of them myght  
haue ben made our continuall frendes,  
shalbe abandoned to the spoyle, & ther-  
fore iustly crye out agaynst vs as be-  
trayers of them into their deadly ene-  
mies handes, a fitte meane to prouoke  
the indignation of the Gods against vs.  
Hereupon it will followe that other na-  
tions will trust lesse to our frendshyp, &  
ware weary of our alypance, so as if we  
stand in neede of succour at their handes  
(as who standes vppon so sure grounde  
that he may not flyde, or who is so  
strong and mightie as he may not haue  
neede, yea euen of his inferioz?) we shal  
make them eyther to forsake vs bitterly  
and to be agaynst vs, or to ayde vs so  
saintly

faintly and skantly, as it shall turne  
finally to our benefite, because we so  
skantly ayded them. Herewithall it wil  
come to passe, that the whole company  
of the confederates, (who being now  
offended with the present wrongs, and  
with the oppression of their auncient &  
glorious liberty, could wel find in their  
hartes to shake of the yoke of tyranny,  
if they had a sure stasse to stande by)  
hereafter being subdewed by force, or  
perswaded vpon good assurance of safe-  
tie, shall willingly consent with Phi-  
lippe to seeke the asswagement of their  
present griefes, in the reuengement of  
their olde harmes and late renued un-  
kindnesse. The Athenians shall call to  
minde againe the battaile of Marathon  
and the destruction of their countrey &  
citie by Xerxes and Mardonius. The  
Thebanes, Plateans, and Phocceans  
will bethinke them of the burnyng of  
their Cities by the Persians, and of the  
miserie whereby some of them were  
fayne to seeke new soyle to dwell in.  
The Lacedemonians and Achæans,  
will looke backe to the mayme of their  
owne state, and to the restitution of  
Athènes by the puissant Artaxerxes.

The Macedonians, Thracians, and  
Thessalians wil disdaine at the former  
subiection of their countreyes to the  
Crowne of Persia. Finally, all the  
Greekes will renew the remembrance  
of the displeasures that we haue done  
them in olde tyme, and therewithall  
long to be reuenged of vs for leauyng  
them so lately in the byers. Thus shal  
we bring the whole house (the whole  
mischiefe I meane) vppon our owne  
heades. For may we thinke that Phi-  
lippe (whose vngracious fingers itche  
to be doing wyth vs already) will holde  
himselſe within the boundes of Grecia,  
when he shall haue neither inward nor  
outwarde enemy to keepe hym play on  
that side of the sea: May we hope that  
the long continued hatred of Greece will  
then die, when it shall be of most babi-  
litie and finde fittest oportunitie of ad-  
uendgement: Shall we beleue that so  
many thousand men of warre that haue  
been inured to the spoyle, noseled in  
bloud, & alwayes enuious of our state,  
will then forbear the swete soyle of  
Asia, when they shall perceiue them sel-  
ues in best possibilitie to obtaine it to  
their profite and honoꝝ: Beleue it who  
list



list, I can not, for I see to many thinges  
in our state wherewith to allure an as-  
piryng mynde, & the kyngdome of Per-  
sia is a sufficient reward for a conque-  
rour. And therfore when soeuer Philip  
hath pacified his owne Realme, so as he  
may leaue no backefrendes behind him:  
then will he surely poure out the tem-  
pest of his wrath vpon our land, like as  
the great riuer of Nilus beyng sodeinly  
increased with the molten snow from  
the hils of Aethyope, breaketh out of  
his bankes, and ouerfloweth the whole  
land of Egypt. For it is not the subdu-  
yng of the confederates nor the wy-  
nyng of Bizance and the other tolones  
of Thrace, that can satisfie so vn-  
satiabable a cormorant. Great foules looke after  
great prayes. It is the kingdome of  
Persia, beleue me it is the kingdome  
of Persia, that Philippe ameth at, and  
which he will one day giue a push for if  
he ca. And in what case shal we be then?  
We shalbe fayne (which the Gods for-  
bid) if the warre be drawen hether and  
not diuerted, to behold y burning of our  
billages, the sacking of our cities, the  
spoyling of our countries, the slaugh-  
ters of our gentlemen, the flauerie of

our commons, the rauishyng of our maydens and matrones, the destruction of our dearest thynges, and a thousand other displeasures and vilanies, which shall inforce men to say (though all to late) would God the counsell of Arlanes had ben folowed. And if we happen to ouercome in the field, the warre beyng in our owne contrey, then fare well our good dayes. We haue no holdes nor fortresses of strength to flee vnto till we may recouer a new power. Our neighbours whom our vnfrendly dealing shall haue alienated from vs, will peradventure receiue vs for humanities sake, but not releue vs that we may recouer. So shall we be left desolate of frendes, and either come into most miserable bondage with our contrie, or at least wise lyue in sorrowfull exile which is litle better. Moreover, our owne subiectes and cities in such case being appalled with the misfortune of the tyme, shall either for feare or for hope of fauour, reuolt to the enemy, accordyng as it comonly falleth out, that loke which way fortune swayeth, that way do the multitude inclyne, as the reede that is beaten vpon with a vehement wynde.

And

And I pray the Gods that in so great  
& populous a countrie as this is, there  
may not be found any that will prefer  
the filthie lucre of a little gold before  
honest loue of their countrie. But ad-  
mit we overcome him in battell in our  
owne countrey: will he cease his enter-  
prise for the losse of two or three fieldes?  
will he come so slenderly accompanied,  
as to be driuen away for one or two dis-  
comfitures: will he assaile vs but onely  
in some one place at once? Do ye thinke  
that our old enuiers the Cappadocians  
shall not be sollicitated agaynst vs? Yes,  
and all others that may by any meanes  
anoy vs. We shal haue our handes ful,  
and to full. And although that at length  
we overcome them all and drine them  
quite away ( as if it should come to that  
poynt I pray the Gods we might, and  
I hope we shoulde ) yet would they  
leauē some print of their being here be-  
hynde them. There was neuer yet any  
great wounde so thoroughly healed, but  
there remainned some scarre of it a good  
while after.

Thus your Lordshippes haue heard  
mine aduice concerning the broyles in  
Græce, and concerning our present  
C.ij.                      state

state, which I doubt not but your wis-  
domes will so provide for, as it may  
continue long tyme in honour and safe-  
tie. Onely this I reapeate for a conclu-  
sion, that in such weightie cases, delay  
breaddeth daunger, and it is not good to  
be carelesse when our next neighbours  
house is on fier. It is farre better to be  
enuied than to be pytied. I would  
not haue our Realme to reioy as-  
terclappes. I had leuer opor-  
tunitie should be taken,  
than wished it had been  
taken. I haue sayd.

**P**hilip king of Macedone hauing bene  
made Protector of y<sup>e</sup> Thebanes ho-  
ly league, pursued y<sup>e</sup> benefite of that occa-  
sion, till he had so yoked all Grecia that  
he left them vnable to recouer their an-  
cient estate and libertie. Toward the  
atcheuing of which his suttile enterpryse,  
he was not a little holpen by the flatter-  
ring and salable tongues of sundry cor-  
rupted orators and traytors, preferring  
their own ambitions and gaines before  
their due zeale & loue to their contreyes.  
The honest and eloquent Demosthenes  
that gaue warning and disclosed the sut-  
tle purposes of King Philip, was not re-  
garded. The Grecians themselves gaue  
ayde and seruice to their own destruc-  
tion. And while the one ioyning against  
the other, vnder distracted opinions of  
honor to their false gods and idoles, and  
with deceaued greedinesse to reuenge old  
displeasures and quarrels, and with some  
baine hope of some small encreases by  
part of the spoyle, they raged in ciuile  
and mutuall warres, neglecting all ad-  
uises and warninges, reiecting all true  
meanes of firme peace, and ( that worst  
was ) hauing by many breaches of pro-  
mise and by vnttrue dealing, left no pos-

Abilitie of credite wherupon any assured  
reconcilement might be stablished, both  
fondly and wretchedly put their owne  
neckes in the halter of seruitude, toge-  
ther with the poore Phocœans and the  
other confederates, who were enforced  
for lacke of power in them selues, or ayd  
from other, to yelde to the craftie and  
cruell victors fraude and outrage.

In themeane time, the king of Persia  
not regarding the aduises to the effect a-  
bouesayd, neither remembryng both the  
old & also late quarells that Philip did  
beare in hart agaynst hym, nor fearing  
the Macedons ouergrowing in strength,  
sate negligent with his wanton court at  
home, while Philip by augmentation  
of victories armed his will with power,  
to proceede with the plotte that he had  
long before layde for inuading of Asia.

Afterward Philip him self the vntrue  
and vniust prince, through high indig-  
nation conceaued agaynst him for not  
doing of iustice, and for maintayning  
villanie of life unpunished in one of hys  
capitaines and ministers of hys cruel-  
ties, was in his greatest securitie and  
glory, most woorthily in him that suffred  
it, though traiterously in him that did it,  
sodeinly

soberly and openly slaine, euen in the  
presence of those whom he most hvely  
trusted, in the middest betwene hys  
sonne & his sonne in law, and not with-  
out suspicion of their good liking, and  
specially of his next heire and successor,  
to an eternall document that a traito-  
rous tyrant can haue none to trust vn-  
to, and hath euer those most vntrusty  
whose seruice he hath vsed to vnfaith-  
full and vnmmercifull doings.

But although Philip him self was so  
preuented by slaughter, yet his nexte  
heire pursued the enterpryse. Alexander  
the great being heir to the same Philip,  
now free from feare and accombrance  
of Grecia at home, set vpon the king-  
dome of Persia, the king whereof had  
now by not ayding of Grecia pulled the  
whole weight of the warre and of all the  
Macedonians freshe and proude vio-  
lence vpon him selfe and his owne Em-  
pyre in Asia, where he might haue di-  
uerted it to haue been spent to Alexan-  
ders greater hardnesse, and hys owne  
good assurance in Europe. Which be-  
cause he did not in time, his land was  
destroyed, his wife and children taken,  
his crowne lost, him selfe slaine, all Persia

ſia brought to ruine and ſlauerie . An e-  
uerlaſting leſſon to Princes to keepe pe-  
rill farre of if they may, to ſuccour their  
diſtreſſed neighbors, to beware of thoſe  
that haue geuen examples of inſide-  
litie and of deepe reachyng diſſi-  
mulation, and to take hæde to  
them ſelues betymes.



**G**Eorge Castriot, sonne of Iohn Castriot, was afterward for his valiantnesse surnamed Scanderbeg, which in our tong signifieth Alexander the Lord, or Alexāder the Great: not much varieng from the lyke sound of our owne language. For in some part of this realme, Alexander is called by corrupt contraction Saunder. And Beg amōg the Turkes signifieth great, and a Lord or a great man, as in the office of Bellerbeg: and with vs big is also great. This Scanderbeg breaking frō the Turkes seruice, recouered his fathers dominion in Epirus otherwise called Albanie, which contrey is it of which sometime Pirrhus was, and of which are those Albanois that we haue seen in this realme, of whom some dyd serue kyng Henrie the viij. at the warre in France, when Bolcine was conquered. Hauing so in short tyme with incredible industrie wonne agayne his inheristance, he was for his excellent prowesse by common consent of all the Lordes of Epirus chosen their chiefe Prince & soueraigne. He florished about the yere of our Lord. 1543. and a good sort, of yeres

both before and after. He long continued warre with the great Turkes, Amurathes the father and Mahomet the sonne. He slew diuerse of the great Basaes and capitaines of the Turke, with infinite multitudes of their people. He twise expelled Amurathes out of Epirus, and at the later time enforced that great tyrant to dye for sorrow, bicause he could not winne Croia, but was fayne to leaue it with dishonour. He droue out Mahomet also with shame, not only at both the sayd iorneyes when he came with his father, but also when him selfe inuaded Epirus, at all which three voyages the Turkes army when it was least was aboue C. thousand men. He continued the warre aboue xl. yeres. He prepared to haue ioyned his forces with the kyng of Hungarie and noble Iohn Huniades. But hauyng the passage denyed and stopped by George the traitorous Despote of Mysia otherwise called Rascia, through whose contrey his way did lye of necessitie into Hungarie, he could not come in tyme, but that in meane season the Christians ioyning battel before his

comming

comyng to them receiued the great  
& lamentable ouerthrow at Varna,  
but with so bloudy a victorie to the  
Turke him selfe that the Turke was  
enforced to sit quiet a good while  
after, with most plaine prooffe of  
great likelyhode of annoyding that  
great calamitie if Scanderbegs pow-  
er might also haue been present to  
their assistance. The life and doyngs  
of this noble Prince Scanderbeg are  
set out in Latine by Marinus Barle-  
tius of Scodra, out of whom folow-  
eth here translated into English the  
discourse of a suttile practise of Ma-  
homet the Turke intendyng mischef  
agaynst Christendome: how he fea-  
ring the force of Scanderbeg to in-  
terrupte his other attemptes if he  
should ioyne with other Christian  
Princes, first by crafty meanes pro-  
mises and perswasions of good and  
peaceable meanynges not onely to  
Scanderbeg, but to all other Princes  
the professors of Christian fayth, he  
obtained to make peace and league  
with Scaderbeg. And the same once  
obtained he dyd in dede surcesse to  
make open warre vpon Epyrus, but  
fetched a further compasse about,

he assayled Scanderbegs neighbours  
and those whom Scanderbeg in time  
past had defended, and from whom  
Scanderbeg also in tyme of neede  
was to looke for societie and suc-  
cour, & by whom (if they were sub-  
dued) Scanderbeg was without all  
dout to be most perisfously accom-  
bred and endangered. Thus peace  
was gotten with this fraude, that  
howsoever Scanderbeg did not ex-  
pressly capitulate for other Christi-  
ans, yet bicause the Turke made the  
cause of his sekynge that peace to be  
his werrinesse of warre with Christi-  
ans and his desire to lyue in quyet  
with them, and that Christians were  
the instrumentes to procure it, Scan-  
derbeg could not be perswaded but  
that not hym selfe onely but also his  
Christian neighbours by whom he  
receiued and was to receaue ayde  
in all necessities shoulde enioy the  
fruite of the same peace, whome o-  
therwise no doubt he woulde neuer  
haue betrayed and lefte destitute,  
both for the cōmon faythes sake, &  
for necessarye policie, knowyng in  
what likelyhoode he stode to neede  
them an other time, who either sub-  
dued

dued must in time to come enuiron  
hym as enemies, or vpon articles of  
peace be lykewise tyed from relie-  
uing hym, or departing on euē hand  
or victors recompence hym with the  
like vnkyndnesse. So was the peace  
like Cydippes apple, a snare in form  
to an entrapped mynde, conceiuyng  
the peace intended farre more gene-  
rally and largely than it was by the  
letter expressed, or by the tyraunt  
pursued. For whyle by that peace  
Scanderbeg deceaued, was made a  
looker on of his neighbours harmes  
and his owne daūgers, while he held  
hymselfe agaynst the meaning of the  
league to be tyed by the fillables of  
the league, from seruing Christ and  
defending his Church and people,  
the Turke made warre vppon those  
dominions of the Venetians that  
bordered next vpon Scanderbeg, &  
by which Scanderbeg was to be en-  
closed in perill, and forclosed from  
succour. And the Turke caryed with  
a forewynde in that course agaynst  
the territories of the Venecians in  
Epyrus and Dalmatia, and hardly  
conteyning his malicious courage  
agaynst Scanderbeg till fitte oportu-

nitie, dyd still now & then by aduise  
of olde Duke George the Despote,  
pinche Scanderbegs frendes, sowe  
hym quarells at home, & so diuert  
hys mynde to other necessities, and  
specially prepared matter to occupy  
hym vpon other borderers & neigh-  
bours. And the Turkes subiectes car-  
ryed wyth incklinges of their may-  
sters affection, had made a roade in-  
to the vtter part of Scanderbegs do-  
minions, and ministred secret ayde  
to his enemyes, whereof Scanderbeg  
complayned. The Turke finding his  
purposes not yet ripe to be broa-  
ched, and seeing that because he had  
yet wonne no land from the Veneci-  
ans whereby he myght beset Scan-  
derbeg as he intēded, he dissembled  
for the tyme, and gaue Scanderbeg  
sayre wordes, wyth laying all the  
blame from hymselfe vpon his sub-  
iectes, saying that it was done wyth-  
out his knowledge, and by certayne  
about hym wythout hys assent. The  
case stāding thus, while Scanderbeg  
saw the perill, & in doubtfull amaze  
betweene construction of wordes &  
apparance of meanyng, wythdrew  
hys power from doying any thyng to  
the

the eschuyng of the common perill,  
the Venecians sent their Ambassa-  
dours to treat wyth hym to take  
part in the warre with the rest of  
Christendome, whom he meant in  
the league to haue partakers wyth  
hym of the frutes of the peace. Ac-  
cording to which true meanyng, be-  
yng not hidde, but the euident sem-  
blance to the whole worlde on both  
partes at the tyme of the makyng of  
the same league, so many wayes so  
apparrant, as it needed no expressing  
in letters, nor can now be compted  
a deuised cauill, the league ought in  
truth (sayd they) to haue on both  
sides been kept, and so to bee ex-  
pounded: beside occasions of breach  
on the Turkes part well knowen to  
Scanderbeg.

The maner of dealyng herein, as  
it was done in deede, and the orati-  
ons of the Venetian Embassadours,  
and of the Archbyshop of Durazzo,  
whom for his great credit with Scā-  
derbeg, they had entreated to ioyne  
with them to perswade hym, do here  
cruely follow in English as Barletius  
hath written the same in Latine.

G. j.

Kyng

**K**ing Mahumetes Ambassadoir,  
who had ben with Scanderbeg  
in fortie dayes afore to treat for peace,  
returned to him agayne with his Prin-  
ces letters for the confirming and sta-  
blishing therof accordyng to Scander-  
beges owne mynde and demaundes.  
Upon the receit of which letters Scan-  
derbeg calling his Capteines and offi-  
cers about him, read them openly unto  
them. Who gaue their consent together  
to stablish peace with Ottoman, auou-  
ching the same to be both honorable to  
Scanderbeg, and also very beneficall &  
profitable for his Realme. Wherefore a  
league was made betwene Scander-  
beg and the Turke, and peace euery  
where proclaymed throught both their  
kyngdomes to the reioyement of all  
their subiectes. And the same league  
was kept faythfully on either part for a  
certeine tyme. But afterward the truce  
breaking Turkes, in whom there is ne-  
uer any trustinesse, gaue occasion of a  
breach of the peace. For they first inua-  
ded the marches of Scanderbeg, and  
draue away a great bootie with them.  
Of the which deede Scanderbeg com-  
playned to Mahumet by letters & mes-

seno



strangers: who answered that he was not  
 prinie to it, and in excuse seemed to be  
 very sore displeased with the matter,  
 that his men of warre had done it with-  
 out his commaundement or consent: &  
 therfore he made him restitution of ma-  
 ny thynges agayne. About the same  
 tyme the Turkes wasted the borders of  
 the Venetians in Doreea. Whereupon,  
 the Venetians, who were Scander-  
 berges confederates and very deare  
 frendes, sent vnto him their Ambassa-  
 dour Gabriel of Trinisa, exhortyng and  
 intreatyng him to make warre vppon  
 Mahomet, which thyng he might iustly  
 do for so much as the Turke had alrea-  
 dy broken the league and violated his  
 sayth. This Gabriel comyng besore  
 Scanderbeg, spake thus in the pre-  
 sence of him and of his Lordes.

**R**ight high and mightie prince, our  
 coming vnto you is not, (after the  
 manner almost of all such as come of  
 Ambassade,) to exalt you with prayses,  
 nor to aduance the worthinesse of your  
 countrie, the antiquitie of your proge-  
 nie, and the excellencie of your noble  
 doyngs with deserved commendacions:  
 for neither do I thinke that any man,  
 G. j. were

where he neuer so eloquent, could easily  
do that: neither woth the state of the pre-  
sent tyme seeme to suffer the same to be  
done with comlynelle. But our com-  
ming is rather to exhort and perswade  
you, and mozeouer to intreate you, to  
cast and bend the sight of your mynde  
(which is alwayes wont to espye a far  
of, and to looke & perce throug thynges  
to come that lye yet in couert) vpon the  
perill that hangeth ouer Christendome,  
and vpon the mischief that already be-  
gynneth to bud & burst out, & is lyke to  
ouerspred all Europe within a while, if  
it be not met withall betimes. For you  
may be well assured & out of all doubt,  
most noble prince, that wheras the tre-  
cherous and wylle Tyrant could pre-  
tend no naturall intercourse of loue be-  
twene the Turkes & Albanes, his ma-  
king of peace with you is nothyng els  
but vtter falshode & dissimulation, that  
when he had first subdued the residue of  
the Christen Kynges and Princes that  
are your neighbours, (for he saw him-  
selfe to be held at the staues end, yea &  
ouermatched by your maiesties puis-  
sance) he might aduancee his powcr &  
dominion further, & turne his warres  
vpon

bpon vs also. We see already that after  
this barbarous Prince had once made  
peace with you, and saw him selfe safe  
and quyet from warre and anoyance at  
your hand, by and by he turned his force  
agaynst the Rascians and Triballes, &  
put them to wrecke. That done he con-  
quered the Sclauons & ouerthrew the  
Thracians, and depoling the Grækes  
from their Empire, worne the kyng-  
dome of Trebizond increasing still his  
strength, and aduancing his dominion  
further and further. And now breakyng  
the couenaunt of peace, and violatyng  
all right, he wageth warre agaynst vs.  
He hath forrayed both your countrie &  
ours farre and wyde. Behold Prince  
Scanderbeg, how well the barbarous  
Turke kepeth promise with you. He  
hath reered warre, he is entered into  
armes, he prouoketh you alreadie to  
battell, and uttereth his meanyng and  
outrage without couerture. Are theis  
thinges to be quietly put by: should you  
yet still hold your peace? must you yet  
still trust the Turke? must you yet still  
trust to his courtesie, while he maketh  
hanoocke of Chriffendome and utterly  
destroypeth vs, whereas unluckye warre

were better thā so dishonorable a peace?  
Thinke you that the infidell hath so  
soone forgotten the shamefull death  
whereunto you draue his father to his  
great dishonour: match herewithall the  
slaughters & calamities of his armyes  
Capteines and Licutenantes whiche  
you haue put him to. The sauage and  
truell Mahomet thinketh of all theis  
thynges, he myndeth them continually,  
he setteth them day and night afoze his  
eyes, and he desircth and longeth to be  
reuenged. But alas most noble prince,  
he woꝝketh wyles, beleue me he woꝝ-  
keth wyles, he vseth the sleight of his  
aunceters, he practiseth dayly how to  
wynd about you and to catch you by his  
deceites and policies. Hetherto he hath  
flattered you to ceasse from warre and  
to lay away weapon, that he might go  
through with his owne warres, and op-  
presse & cast downe the rest of the Chri-  
sten Kinges and Princes that are about  
you, of whom he saw none able to with-  
stand his force but onely you. And now  
after he hath subdued all the others vn-  
to hym, and all thynges are fallen out  
as he desired, he turneth vnto you. He  
bendeth his battailes at you, to make  
cleane

cleane riddance of you and all your sub-  
iectes and kyngdome, and then to swa-  
low by vs, and to satisfie his owne bar-  
barous rage. Therfore most gracious  
prince, what should you linger any lon-  
ger? The matter is come to that poynt,  
that you must haue Mahumet either  
your enemy or your Lord. Let vs also  
enter into armes agaynst hym, let vs  
incounter force with force, let vs iopne  
battell with him. He prouoketh vs to  
warre, let vs giue him his handes full  
of it. Let vs burne and spoyle his coun-  
trie as meete is we should, and let vs  
not suffer our selues to be intrapped by  
his wylinesse & policies. For the false  
forsworne kaptif intendeth and practi-  
seth nothyng but to oppresse vs one by  
one, til the state of Christedome (which  
God forbyd) beyng bereft of counsell  
& comfort, may be yelded into his hand  
without any stroke strikynge, and the  
common libertie of all men be past re-  
couerie for ever: whereas if he see vs  
knit our selues together, he will be a-  
fraid of our force, and shunne our pow-  
er: or if he will needs venture vppon  
vs, it may be his chaunce to go alway  
banquished. But if he finde vs separa-

ted, he shall easily ouerwhelme vs. So ouermightie is hee alone at this day. Therefore let vs not suffer this plague, this infection, this soze to be in Europe. whiche doubtlesse will ouerspred and fester the whole contrie if it be not prevented before hand. For you know wel enough the wyles of the Ottomannes, you are well acquainted with theyr craftes and policies, whereby they thift out all their matter, and byng all their greatestt exploytes to passe. What man is able & most victorious prince, to reckon by the wicked & haynous doynges of this most cruell tyrant; who in that poynt farre surmounteth all his auncesters, as the person that cannot be satisfied with the dayly slaughter of his own subiectes and nerest frendes, and also longeth to imploy all his force agaynst our state of Venice, which (as your maiestie knoweth) hath alwayes bene a buttresse and bulwarke of the Christen sayth, to the intent that when he had once shaken, broken, and ouerthrowen that, he might also strike down not onely the Albanes, but also the other nations of Christendome, & trample them vnder fete. But this is not the onely thyng

thing that the cruel & outrageous tyrant  
intendeth, though it be very great & vn-  
able to be abidden among men: But al-  
so to destroy the right sayth and to for-  
bid men the way of euerlastyng salua-  
tion. For he is in a wrong box who soe-  
uer he is that beleueth that Mahumet  
desireth not rather to wast & vnepeople  
the countreys of the Christians, than to  
treade downe the true faith, and to rote  
it vtterly out of mens hartes. What  
then? God God what may we Christi-  
ans hope for at this beastes hand, sith  
that both in belefe and all kynde & trade  
of lyfe we be vtterly disagreeyng and  
straungers from him: Therfore I in-  
uincible prince Scanderbeg, the cham-  
pion & souldiour of Christ, make speede,  
make hast, away with delayes, dispatch  
the imminent mischieues and perilles  
from thy selfe & from thy necke. Take  
hæde to thy selfe, take hæde to thy state  
and kyngdome while thou mayest ( for  
now thou mayest if thou wilt ) before  
the mischieues & perils cast thee downe  
and ouerwhelme thee. For if they once  
light vppon thee ( which God forsend )  
thou wilt wishe and shalt not be able.  
Therfore to my seemyng it is farre bet-

fer for you and more for your ease, to  
prouide before hand, than to seeke re-  
medie and redresse after the receit of the  
wounde when the stroke hath hit you,  
Prouide therefore, prouide, most excel-  
lent Prince, out of hand, that the out-  
rage, rancor, pestilentnesse, and venim  
of Mahomet may not infect, defile, and  
marre thee, who doubtlesse seeketh, pre-  
pareth, and practiseth nothynge but to  
toll you to trusting of hym, & then cru-  
elly to leade you to death and destructi-  
on, as who is and alwayes hath been  
an underminer of Christendome and  
sheader of Christen bloud, and a deadly  
hater of the Christe and right beleeuing  
fayth, which he studieth and indeuoreth  
night and day to defile, cut of, and utter-  
ly destroy by all the meanes he can. To  
the maintenaunce and defence wherof,  
agaynst the rage & crueltie of this woud  
and butcherly tyrant, Christ (whose  
champion and Souldier your inuincible  
maiestie is termed) together with the  
state of Venice, who take you for their  
Prince, doth call & intreate you. Golde,  
silver, men of warre, and whatsoeuer  
els is needefull for such exploytes, we  
promise & proffer vnto you abundant-



ly. Wherefore most glorious Prince,  
gird v<sup>p</sup> thy selfe out of hand, bring thy  
Souldiers into y<sup>e</sup> field, set thy battels in  
order, draw thy sword, put thy speare  
into the rest, and geue charge vpon the  
Turkes, the vtterest enemies of the  
true sayth, whom thou hast alwayes  
easily ouercome, and whom lyke wyse  
to ouercome, there is a fatall and hea-  
uenly power geuen thee by God from a-  
boue. For surely if we preuent hym  
not sower, he will out of doubt infecte  
and marre all. For you know alreadye  
the wyles of the Turkishe kynges, you  
know their craftes and politices whereby  
they shifte out all their matters, & bring  
their greatest exploytes to passe. And a-  
gayne, O most victorious Prince, who  
is able to rehearse the wicked and hey-  
nous factes of this most cruell tyrant,  
wherein he surmounteth all his aduer-  
saries, as one that can neuer be satysfied  
with the slaughter of his trustie subiects  
and neare kinnsfolke. Wherefore to con-  
clude, what may we Christians who  
are straingers to him in belae, and dis-  
fer from him in all trade of lyfe, god  
know, what may we hope for at the  
hand of this beaste.

**W**hen he had made an end of speak-  
yng, Scāderbeg, not that he wist  
not what opinion to be of, but because he  
was wont to doe nothyng without the  
aduise of his men of warre, called hys  
Captaynes and officers together, and  
debated a long time at large with them  
whether he should consent to the Vene-  
tians and make warre vpon the Turk,  
or no. All which were of opinion, in a-  
ny wise not to make war against him,  
because he refused to make open warre  
with Scanderbeg, and had restored the  
most part of the botie which his souldi-  
ers had (as he auouched) taken out of  
Scanderbegs territorie, rather of wan-  
tonnesse, and through a certayne loose-  
nesse of souldyerly libertie, than other  
wyse. By reason wherof the Ambassa-  
dour of Venice receiuing this answer,  
and vnderstanding their mindes, depar-  
ted from Scanderbeg in great heaui-  
nesse for missing of hys purpose, and in  
his way went to Paule Angell Archby-  
shop of Durazzo (whom he knew to be  
a man of very great credit, & that there  
was nothing so great and hard, which  
he was not able to winne them to what  
he listed) to trye if the Archbysh. would  
take

take vpon hym to deale with Scanderbeg & his officers, to enter into armes agaynst the Turke, and to make warre vppon hym, for he hoped vndoubtedly that Scanderbeg and his men of warre would easily be wonne to the Venetians request. The Archbysshop beyng a very great fauor of Venetians, byd in honour of their Senate goe immediatly vnto Scanderbeg. This Archbishop was an Albane, bozne of the house of Druast, the sonne of Andrew Angell aforesaid. He was a man indelued with great wit, singular eloquence, and excellent learning, both in diuinitie and humanitie, very well seene both in Greeke and Latin, notable for the grauitie of his life and conuersation, and exceeding earnest in the Christen religion. And Scanderbeg had him in singular reuerence for his modestie, and for the excellencie and great vprightnes of his life: and all the Albanes & Epyzots gaue eare to hym and honoured him as an Oracle. Immediatly vpon his coming to Scanderbeg, all the captaines and Souldiers were called together, whom he induerred to persuaade to take warre in hand agaynst Mahomet, by

such an oration as this following.

**T**He diuine Plato, most victorious prince, affirmeth that comō weales, kingdomes and Empires be then happye and thoroughly blisfed, when they chaunce to be gouerned by the best and wisest men. Which thyng we see in the open light at this tyme to be come to passe among vs Albanes, who are gouerned by you alone a most sage and gracious Prince and most inuincible Capteine. And therefore, not without good cause, all the Kynges and Princes nere about and bordering vppon you, haue for your valeantnesse and singular actiuitie chosen you alone for their capteine and generall, as a man sent vnto them from heauen, to defend their realmes and kyngdomes from the Turkish outrage & barbarous crueltie, who haue alwayes hetherto been singularly and hono:ably defended by your power and wisdom, and by the valeantnesse of your Capteines and men of warre. Which thyng Mahumet that suttile and craftie vndermyner and fierce persecuter of the Christen religion perceiuing, and longing to satisfie his inspeakable hatred conceived agaynst the Christians,

ans, hath brought to passe by his Tur-  
kish traynes and wylinesse, that you fel  
to composition with him by makynge a  
league, to the end that you might cease  
your warres, and he be no more trou-  
bled by your power, which he was sore  
afrayde of, for the dispatch whereof he  
easily graunted what soeuer articles of  
peace liked you best. But alas most no-  
ble Prince, who seeth not that the bar-  
barous tyrant hath wrought all theis  
thynges with you by barbarous treche-  
rie, and that his making of peace is but  
a pollicie, that he might first dispatche  
the other kynges and Princes that are  
your neighbours, and then turne agayn  
vpon you as he hath done already? For  
where are the Princes of Rascia: where  
are the kynges of Sclauonie? where is  
the kyngdome of Trebizond which sup-  
plied Constantinople, become? Now, e-  
uen now a late he hath turned agaynst  
you, and breakyng his league and faith,  
hath wasted your countrie farre and  
wyde. He troubleth and vereth your  
league fellowes with continuall rodes.  
For who (O noble Prince) is able to  
btter this most outrageous tyrants vn-  
measurable spyte agaynst you? Think

you that he will leaue the death of his  
father Amurathe, the sorrowfull slaugh-  
ter of his hostes, the sleayng of his Cap-  
teines, and the killing of his generall  
vnreruenged? Do you trust the wordes  
& promises of this beast? do you admit  
his excuses? wil he keep touch with you?  
Will he keepe faith, which he neuer had,  
nor neuer kept with any man vnto this  
day? Good God, who is able to rehearse  
the wicked doynges of this most cruell  
Tyrant? Neuerthelesse I thinke it a-  
gaynst reason to wrap them vp in si-  
lence, for somuch as it is a certeine ho-  
nest pleasure to inuey agaynst a sinfull  
and wicked person, and to hale forth the  
workers of mischief into the light, and  
to call them by their names, to the in-  
tent that other men may absteyne from  
vyce and lewdnesse for feare of shame.  
Therfore like as vertue is not to be left  
without prayse, so is not vyce to be left  
without disprayse. For like frute is re-  
ceiued both of praysing the good and of  
dispraysing the euill. And therfore it is  
good right and reason that all naughtie  
and wicked men should be ill spoken of.  
But so much the more is this Tyrant  
Mahumet to be ill spoken of, because he  
excel

excelleth & passeth other men in naught-  
tinesse, whose life, maners and doinges  
I will runne ouer as shortly as I ca, to  
the end they may be the better known  
vnto you, & that you may shunne them.

Mahumet was borne of very base and  
vnhappie stocke and of very meane pa-  
rentes, in that nation which beyng the  
worst of all barbarous nations is al-  
wayes wont to flæte frō place to place.  
For whereas the Scythians aboute  
Maotis are the barbarouesest of all bar-  
barous people, he is reported to haue  
been borne in the basest and dishonora-  
blest place among them. For Scythia  
was hys countrie, and the village of  
Otmach was his birthplace, from  
whence the house or familie of the Ot-  
mannes taketh his original, whiche  
glozie to bee counted slaues. So is  
there nothyng more shamefull and  
vyle than his aunccetrie. His father A-  
murathe therfore, for whom it was  
not lawfull to reigne by reason of his  
aunccetrie, for somuch as he was of the  
house of Otmach, which was borne to  
bondage and alwayes giuen to slauerie,  
inuaied the kyngdome of Asia and o-  
ther Realmes by craft and wickednesse,

Mahumet  
their Pro-  
phet.

and increased and enlarged them all, &  
so farre aduanced his state which pro-  
ceeded from a beggerly and lewde be-  
ginnyng, that as now he is vnable to  
weld his owne greatnesse. And to the  
intent I may also come to his condici-  
ons: this Mahumet is of great strength  
both of bodie and mynde, holwbeit of an  
eyill and lewde disposition, an enemy  
of mankynd, a common foe to all men,  
a shedder of bloud, a workemaister of  
mischief, a wellspyrng of all bytes, a  
furtherer of death, a father of all naugh-  
tinesse, & an insatiable mansleauer. Who  
beyng issued of such aunceters, and re-  
teyning still his barbarous and vnmea-  
surable crueltie, hath euermoze conti-  
nued still one man in his crabbednes  
all his lyfe long. From his youth by his  
pleasure hath been in warres; slaugh-  
ters, rauishmentes and debates, and in  
the same hath he spent his yong yeates.  
Of courage he is hardie, wylle, varia-  
ble, a fine coater of any maner thyng, a  
roueter of other mens goodes, a burner  
in his owne lustes, & a desirer of thyngs  
immoderate, incredible, and vnmeasu-  
rable. First therfore there grew in hym  
a desire of gayne and afterward of do-  
minion



minion more than can be exprested. His  
mynde was stayned with euillatches.  
Neither was hee cleare from wicked  
lustes : but was a filthy adulterer and  
a deuiler of byces whiche euen nature  
it selfe abhorreth . This is the same  
Sahunnet whiche for desire to reigne  
murthered his own brother . The prin-  
ces of Rascia and the kyng of Bosna he  
slew by trecherie, and their kinnsfolke he  
partly caried away into bondage and  
captiuitie , & partly put out their eyes,  
or maymed them in some part of their  
bodys. What shall I say of others, vpon  
whom he tryed all kyndes of tor-  
mentes , in somuch as it should seeme  
he would wreake his teene vpon hym  
selfe if he wanted others wherein to do  
it, so cruell is that nature of his, and his  
ouerboyling anger can neuer be satis-  
fied . For his hart beyng vncleane to  
Godward, and spyteful towarde men,  
doth alwayes imagine mischief, este-  
myng frendshyp or enemitie not by de-  
sert but by profit, nowhere keeping mea-  
sure , no where keepyng modestie , com-  
mittynge shamefull and cruell thynges  
both agaynst frends and subiectes, spoy-  
lyng Churches both openly and priuily.

inhalowynge holie thynges, defilyng all  
thynges, snatchynge all thynges, pluc-  
kyng all thyng to hym, confoundynge  
shame and chastitie, and heauen & earth  
together. Hath he not subdued, slayne,  
and caught prisoners almost all against  
his leagues? And therfore what novel-  
tie is it, most noble Prince, if a truce-  
breakynge Turke kepe no promise with  
you, scyng he is stayned with all kynde  
of vyces, & holdeth still the sayd wicked-  
nesse and trecherie by inheritaunce fro  
his auncelers: Wherfore beleue not the  
tyrant, neither trust you to his wordes  
and promises: but withdrawynge from  
all frendshyp with hym, thynke the  
peace to be broken whiche he hym selfe  
hath first cut a sunder & dissolved, & for-  
flow not to pursue him with warre for  
fauour towarde hym. Provide, pro-  
vide quickly for your selfe and for your  
Realme, that the Turke surpysse not  
you and yours by treason and sutteltie.  
The wylly For imagineth nothing els,  
the lewde rankerd carle practiseth no  
thyng but how hee may overcome and  
opprelle the faith of Christ, for y<sup>e</sup> which,  
you (as you know) haue determined to  
labour and trauell continually, and al-

so swozne the same, yea and I remem-  
ber wel that you haue oftentimes said,  
that you were bozne & begotten for the  
defence & maintenaunce therof. Where-  
fore then (by your patience) haue you  
laid weapon away? Why suffer you the  
fayth to be oppressed by a tyrant, while  
your souldyers myndes becomie lazie by  
idlenesse? Haue you abandoned y com-  
mon welfare: haue you renounced the  
warres: haue you chosen to liue onely  
to your self? Thinke you there shal en-  
sue small perill to your self by so doing?  
Shall a valiant and auncient Captaine  
in battell sit still with his armes folded  
one within an other? Alas for shame,  
shall nie see the corage of a prince which  
was somtyme liuely and lustie, become  
now lazie and banishe away through i-  
dlenes? But your frend Mahomet lov-  
tereth not, he becommeth not drowsie  
with ydlenesse, but he watcheth, he la-  
boureth, he bestirreth himselfe, to disho-  
nour the Gospel of Christ, to sinke Pe-  
ters shippe, and to rend and teare Chri-  
stes coate, folowing the footesteps of his  
aunceters and the traditions of his false  
prophet, who charged his people to per-  
secute Christianitie with all eger nesse,

as a hatefull and vnholý thyng, and to  
shed the giltles bloud of the Christians  
without pitie. By reason whereof this  
tyrant hath alwayes persecuted & Chri-  
sten faith most sharply aboue others: a-  
gainst whom, if you who are the inui-  
ciblest of all Princes, do not out of hand  
arme your selfe, rayse your powler, and  
make warre vppon hym, vndoubtedly  
all men will déeme you to be fearfull,  
cowardly, and geue ouer to slothfulnes.  
Knowe you not that all the Christen  
kynge and Princes together with our  
most holy Pope Pius the chiefe Bysshop  
of the world are conspired together a-  
gaynst this tyrant, whom they are fully  
determined (by Gods helpe) to pursue  
to the vttermost, till they haue dýuen  
hym quite and cleane out of Europe?  
A pardon is already gone out from the  
Pope, and published throug all Chri-  
stendome, wherein all Christen kynge  
and Princes are willed to take armes  
with the Pope against the king of Tur-  
kie, and behighed forgenences of their  
sinnes for so dping. In consideration  
whereof your frendes the Venecians  
with their Duke and whole Senate, &  
their armies, as well by sea as by land,  
together

together with our chiefe Bishop, do can  
and cry vpon you to this against Maho-  
met, and make you their Prince, Cap-  
taine, and Lieutenaunt generall of all  
the whole hoste of Christendome. And  
as sone as the Pope shalbe passed the  
seas and entered into Durasso, he is de-  
termined to proclayme you kyng of Al-  
banes and Epirots, as the worthiest  
person to whom the chief charge of this  
warre should be committed. Therfore  
most happy Prince Scanderbeg, what  
doest thou? Why makest thou delaye?  
Eythre thou must forget warre & battel  
for euer, and receiue the yoke, or else  
thou must neither in valyantesse nor  
in painefulnesse geue place to this par-  
tie with whom thou must haue to doe  
for the souereintie and dominion of all.  
Plucke vp thy corage and strength, call  
together thy captaynes and colonelles,  
assemble thy people and subiectes on all  
sides, intreate the kynges and Princes  
that are confederate with thee, set thy  
battelles and bandes in aray, follow the  
rom any of the faithfull, & the congre-  
gation of all the Christians, obey the  
high Bishop, and get pardon for thyne  
old sinnes and the sinnes of all thyne

Army.

\* That is  
to say Lord  
Alexander.

armye. Beholde , the Venecians haue  
sent me to tell thee these thynges, and to  
perswade and exhort thee to match thy  
powre with their powre , thy ensinges  
with their ensinges , and thy battelles  
with their battelles. For as you know,  
the Venecian Princes are right Chri-  
stian, bountifull, and very puissant both  
by sea and land, and they promise and  
proffer vnto you aboundance of golde  
and siluer . Wherefore Lord Scander-  
beg, play the \* Scaderbeg in deed, thou  
glozy of Princes, geue thou the first on-  
set vpon the barbarous infideles wyth  
thy powre , inuade thou his marches,  
Strike thou thyne enemy in feare & ter-  
ror , which hath prouoked thee first by  
breaking the league and violatynge his  
promise and peace . For all lawes crye  
out, and all dueties permit that no pro-  
mise should be kept with hym that kee-  
peth none hymself. Wherefore goe bold-  
ly, I say, goe boldly before the Christen  
armye, assaile thou the enemy first,  
proclayme generall warre agaynst the  
Infidell, and make way before hand, a-  
gaynst the high Byshop come. For loe,  
the Pope Pius, loe, thy Venecians, loe  
the Frenchmen, Spanyarden, Flem-  
minges,

minges, Hungarians, Bohemians,  
Polonians, and all Christendome fol-  
low thee & assist thee. By reason where-  
of it is not possible that the Infidell  
shoulde be able to withstand so many  
kynge and Princes, & so many hostes  
and armyes, and therefore he must be  
fayne to take hym selfe straight wayes  
to flight and to gette him quyte and  
cleane out of Europe. The Turkes  
pride shall not auaille hym, neither shall  
his wonted wiles, treasons and policies  
helpe him. But by the way I must put  
in mynde, & you your selfe must wisely  
forecast it, that the guilefull Turke  
foreséeing all these thinges, will by and  
by send messengers and Ambassadors  
to you, to allure you to lay aside wea-  
pon, and to keepe the peace wyth hym,  
which he hath broken with you. But re-  
gard not his mischeuous nature, shutte  
and stoppe by your eares against his in-  
ticementes. You knowe the mans dis-  
position already, ye find well inough  
what he is, and you are as well ac-  
quainted with the wyles of the  
house of Ottoman as any  
man is who soeuer is  
best acquainted.

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Ahumet the ambitious  
fittle and cruell Prince,  
continuing his purpose to  
encrease his wicked sect &  
to enlarge his dominions,  
seyng him selfe vnable to atcheue  
that purpose so long as Christian  
princes were vnited in myndes and  
forces agaynst hym, resorteth to his  
accustomed auantage. He practiseth  
to bynde some Christians whoes  
strength he most feared, with band  
of league & peace, which he iudged  
they would sincerely obserue, him  
selfe alway reteynyng a periurous  
mynde to breake fayth whe it should  
be for hys profite so to do. So had  
he done in his peace with Scander-  
beg wherof in the former Orations  
is made mention. For seyng, that  
while Scanderbeg was his open ene-  
mie in warre and employed his day-  
ly strength vppon him, he could do  
nothyng to the Venecians, he durst  
not attempt any new enterprise in  
Hungarie, & his allye the false Chri-  
stian Duke of Mysia could not rest in  
quiet, much lesse in abilitie to anoy  
Christendome at hys pleasure, but

that Scanderbeg was euer redy with  
his ayde to stand betwene hym and  
the Venecians, to assyst the Hungari-  
ans, to make way thorough Mysia  
with fire and sword, and at euery  
nede to defend the Church of God:  
Mahumet first practised to oppresse  
him by strength and treason, and by  
accombering Scanderbeges owne  
contrey, one while with inuasiōs, an  
other while with warre of his neigh-  
bours, an other while with seditions  
and conspiracies of his own frendes  
and Capitaines and nobilitie against  
hym. Vnder promise of a hie mari-  
age, endowed with hopes of crowns,  
and great wealth, and the possessing  
of Scāderbegs own land and inheri-  
tance, the Turke allured Amesa the  
greatest Duke vnder Scanderbeg in  
Epyrus, and Scanderbegs own kinf-  
man, and whō Scāderbeg with great  
loue and indulgenec had suffred, yea  
and aduanced to ryse to the greatest  
credite in that land amōg all estates  
and specially the commons of that  
Realme, both by authoritie and of-  
fices to him committed, and by his  
kinred to the prince him selfe and al-  
liances

liances to the most of the nobilitie  
of the land, which estimation Duke  
Amesa had him selfe also hyely aug-  
mented by great vertues that other-  
wise were in hym, specially such as  
were aptest to winne affectiōs of the  
multitude. This Duke Amesa was so  
by this traiterous Prince Mahumet  
seduced. He promised hym the mari-  
age of his owne nere kinswomā after  
the dispatchyng of Amesaes owne  
wife, he promised him forein ayde &  
force of men to strēgthen his rebel-  
lion agaynst Scanderbeg, apointyng  
him both number and time & place  
where they should arriue, with suffi-  
cient furniture of all meanes & pro-  
uisions to atteine his wicked pur-  
pose, and he promised him the suc-  
cession and crown of Albanie to him  
and his heires for euer, whiche yet  
God wote the tyrant neuer truly in-  
tended, but fully determined, if by  
this meane Scanderbeg could haue  
bene made away, to haue shortly af-  
ter easily dispatched poore Duke A-  
mesa and quickly ioyned whole Al-  
banie as a prouince to his own Em-  
pire. And not onely he so misguided

Duke Amesa, but also by meanes of Duke Amesas fauor credit and alliance, and by great corruptions and promises from him selfe, he founde the way to draw vnto the same partie and faction sondry other of Scanderbeges nobilitie, and specially his trusty Counsellor Moses. But almighty God, whoe had oft before, as by miracle and of his owne immediate grace, preserved his noble champiõ & true seruant Scanderbeg, did now also assise the good prince and principall instrument of succoryng the Church and defendyng Christes Gospell, in this great dāger of hostilitie and treason packed together agaynst the safetie of this godly and honorable soueraine. Duke Amesa preuailed not, but was taken, emprisoned, and after dyed: Moses vppon repentance returned to grace: Mahomet lost hys great preparation, and lyke a horrible stinche left behinde him at the ende of the enterprise, an odious and lothsome disclosyng of a treacherous mynde agaynst the safetie of true Christian princes, and an eternall vnappeasable

ble hatred agaynst Christes Gospell  
and Religion.

This attempt fayling, he practised  
a new deuise. He fayneth hym selfe  
werry of warres with Christians, he  
taketh vpon him to be greued with  
the wast of his people and with hys  
great losses in so continuall enemi-  
ties and destructions, he protesteth  
a desire of quyet and at length to  
geue happy rest to Christendome &  
to him selfe, and therfore he writeth  
fayre glosing letters to Scanderbeg:  
he sendeth Scanderbeg goodly pre-  
sentes, Turkye horses, bowes, car-  
pets, silkes and many gay thinges: he  
maketh much of Scanderbeges mes-  
sengers: he setteth those in his court  
whom Scanderbeg best loued to be  
instrumentes to draw Scanderbeges  
ministers to commend the peace: he  
maketh most frendly shewes of fa-  
uor to the faction of Scanderbeges  
frendes in the tyrants owne realme,  
court and familie: he halfe yeldeth  
the zelous shew of his owne heresie,  
to beguile Scanderbeg with such hy-  
pocrisie: he practiseth to make some  
of Scanderbeges nobilitie to set out

in large speche the discommodities  
and hazardes of the warre, the wa-  
sting of treasure, the losse of men, the  
hinderance of the landes by with-  
drawyng trafike and entercourse be-  
twene their subiectes, with great am-  
plifieng the benefites of long desi-  
red peace and such other deuises. By  
these and such like fetches at length  
he somewhat softened hys inuinci-  
ble zeale, and a litle blyndfolded his  
clere pearcyng iugement. And so  
this great tyrant Mahumet by litle  
and litle diuerting Scanderbeges  
eyes from Mahumetes periurous  
falsched, and from confideryng how  
the tyrantes Bassaes and Bishops did  
iustifie infidelitie and breach of faith  
agaynst Christians, at length a peace  
was made betwene Mahumet and  
Scanderbeg, Scanderbeg alway iud-  
gyng the same peace not to be taken  
for him selfe onely but also for hys  
Christen neighbours. Which he was  
induced to beleue by these reasons,  
for that Mahumet pretended the  
cause of his sekynge that peace to be  
his werrinesse of warring with Chri-  
stians, and for that other Christians,  
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specially those that lyued vnder the tyrāts empire, were the chief meanes and instrumentes of practising the league, assuryng Scanderbeg and his embassadours & ministers that the same shold not onely be to the great benefit of Scāderbeg, but also to the perfect suretie of those Christians that labored the peace, and to a notable meane of reuenge and ouerthrow agaynst the old false Christian Duke of Mysia that had bene the sower of all the former troubles and mischieues. So rested the comprehension and expresse prouision for other Christians in onely vndoubted confidence. And while Scanderbeg neuer suspected so foule a trecherie as Mahumet intēded, the other Christian princes, and specially those that were, most subiect to Mahumetes power, although the peace was most chiefly pretended for their suretie, yet by reason that Mahumetes dissembled shewes of good will toward them made forgetfulnesse or apparance of no nede to comprise them, or by some sinister practise, were left out of the capitulation and articles.

L.i.

Then

Then the peace was not onely solemnelly accorded, but also ratified & confirmed, by othes, by Embassadours, by solempne testifications and gratulatiōs, and by all the exquisite meanes that might be to bryng Scanderbeg in confidence of the infidell Mahumetes fidelitie. But immediatly vpon this cōclusion of peace, Mahumer hauyng Scanderbeg fast tyed from stirring, & finding that ( which he chiefly coueted in the whole peace) that there was no speciall article expressed for the other Christians for whoes sake and for whoes safetie and by whoes meanes the peace was chiefly intended and procured, first maketh warre vpon the Venecians: not in Cyprus nor Candie nor other places, wherein he might do as great hurt to the Venecians with lesse peril to Scanderbeg, but he piketh out those places and territories of theirs that lye hard vppō Scanderbeg, he besiegeth Scodra, and maketh warre vpon the Venecians dominions in the selfe Epirus and Dalmatia. He pretendeth aydyng of his allye the Duke of Mysia  
and



and so piketh querell to Hungarie,  
and by the way vnder color agaynst  
the Hungarians he fortieth Mysia  
against Scanderbeg. By these deuises  
this plat hath he layed . If he wyne  
Scodra and other peces and territo-  
ries of the Venecians in Epyrus , the  
hath he Scanderbeg enclosed with  
mighty fortifications on that part.  
If he oppresse the Hungarians and  
winne fro them the frontier townes,  
then hath he also so much neare  
strength on the other side. In fortifi-  
eng Mysia he hath also a third meane  
to assaile Scanderbeg. And in all these  
cases he hath a sure distractyng of all  
ayde from Scanderbeg in his neces-  
sitie by hemming him thus round a-  
bout And though it should happen  
that he could in none of these places  
wyne ground and so hedge him in,  
yet was he sure so to werry the Ve-  
neciās, Hungariās, and other neigh-  
bours, that when he should begyn  
warre with Scanderbeg they should  
be so entangled with articles of a  
new league, or tyered with discom-  
modities of old warre , and partly so  
irritated with Scanderbeges with-

drawing his assistance from them at  
this tyme , that in hys neede they  
should either not be able to do hym  
good, or willingly shrink from hym  
as he doth now from them , and  
should pretend them selues likewise  
to be bound by league as he for hym  
selfe now allegeth , And one further  
reache therein also hath the tyrant,  
though he wyne nothyng agaynst  
the other Christians, yet vnder color  
of hys warres in so nere partes to  
Scanderbeg to haue a great power  
alway in redinesse vnsuspected , with  
full purpose to poure it sodenly vp-  
pon Scanderbeg if he spye hym vpon  
trust of peace negligent and open to  
auantage. For this cause he maketh  
his siege against the Venecians both  
by land & sea , and maketh semblance  
that after the warre ended with the  
Venecians he is to vse his nauye for  
an other enterpryse a farre of , onely  
to this purpose by sea and land to set  
sodenly vppon Scanderbeg so sone  
as the periured tyrant might finde  
eyther Scanderbeg hedelesse , or  
Scanderbegs frendes and Christian  
neighbours either wrapped & with-  
drawen

drawen with the lyke peace or wer-  
ryed with former warres . But as  
God would all thys sutteltie was  
preuented . For by the persuation of  
Triuifa the Venecian embassadour  
and Angelo the Archbyshop of Du-  
razzo, as is abouesayd, and by a no-  
table good occasion ministred by  
Mahumet hym selfe , by a roade  
made into Scanderbegs countrey by  
the Duke of Mysiaes men Mahu-  
metes cōfederate duryng the peace,  
and by sondry inclinges and prac-  
tises of Mahumet to vndermyne  
Scanderbeges safetie , Scanderbeg  
was persuated to enter into the de-  
fence of hys Christian neyghbours  
and to accompt the true meanyng  
of the peace to extend to them all,  
as hym selfe at the makyng of the  
league dyd vnderstand it and expect  
the successe of it , and as Mahumet  
hym selfe dyd beare semblance and  
feede the sayd expectation . So were  
all the suttle deuises of the faythlesse  
tyrant for that tyme thwarted and  
wisely met withall. Whereupon Ma-  
humet grew to accorde with the Ve-  
necians and Hungarians, and raysed

his siege of Scodra, & withdrew hys  
armye by sea from that place. And in  
that peace with the Venecians he  
lykewise left Scanderbeg vncompre-  
hended. And notwithstanding o-  
ther pretences to vse his strength a-  
gaynst the barbarous Mamaluches  
in Egypt, to whiche kyngdome he  
was trayned with some hope of their  
crowne and Empire, the same force  
that he had vsed by sea and land a-  
gaynst Scodra and agaynst the Vene-  
cians he did not dissolue, but wholly  
employed it agaynst Scanderbeg. In  
this distresse cometh Scanderbeg to  
his old frend Alphonse of Arragon,  
the kyng of Hungarie, the Princes of  
Germanie, the fathers of Venice,  
and other Christian Kynges and  
states, to craue their aydes in de-  
fense of the Church of Christ,  
and speaketh to such effect,  
as foloweth.

**I**t is not vnknownen vnto you most puissant and Christian Kynges, Princes, Lordes and fathers, how we haue these many yeares, in continuall warre agaynst the most mighty Tyrant the professed enemye of our fayth and libertie, and agaynst his confederate falsly bearing the most holy name of a Christian Prince, sustained the defence of our owne right and preservation & of a few noble princes and faithfull Christians in territorie nere adioyning to vs, and in bond of most Christian and noble societie most nerely conioyned with vs. It is also euident that the mightynesse of our aduersaries, and the sclender nesse of our powers in comparison of theirs, we being in all thynges sauynge in the goodnesse of our cause & in assurance of faith the onely foundation of inuincible courage farre inferiour vnto them, haue after so many spoyles of our contrey, so many battayles foughten so many princes slayne, so many sieges suffered brought vs to great vnlikelynesse of long continuance, specially when they aboundynge in multitude, although eche

of the bloudes of vs and our valeant  
frendes & subiectes should be sold with  
the liues of many on the other part,  
must needes yet by and litle at length  
consume vs . Hereby it may seeme to  
some that our speeche and most earnest  
sute vnto you at this tyme is but our  
owne cause enforced by our owne ne-  
cessitie . In part we must needes con-  
fesse that so it is, & we do accompt it our  
greatest comfort that our God vouch-  
sauneth in such noble place and honora-  
ble degre of most dangerous and ther-  
fore also most glorious & hye seruice to  
employ vs . Yet must I admonishe you  
to call to mynde, and most principally  
enforme you to consider, and most en-  
tierly besech you & therewith also most  
seriously aduise you to remember, & not  
onely to hold in memorie, but also to  
exercise in continuall cogitatio, that the  
case is also sondry wayes your owne,  
and so farre as you excede me & my con-  
federates the poore Princes and nobilitie  
of Epirus, in wealth, largenesse of  
dominion, abilitie of resistance, num-  
bers of your owne royall and magnifi-  
call persons, & multitudes of your sub-  
iectes, and your and their posterities,

so much is it, though not more nerely  
yet more hyely yours than ours, so  
much is your charge weightier, your  
burden of dutie heauier, your perill of  
losse dishonour and damnation greater  
and greuouser, and in respect of subiect  
mater, of persons and of tyme and po-  
steritie though it come not soner at you  
yet it extendeth both deper & further to  
you. What is it to lose Epirus in com-  
parison of the rest of Christedome? But  
toward the losse of the rest of Christen-  
dome, how great a mater is it to lose  
Epirus? What great losse can be of vs  
a few poore gentlemen that kepe but a  
corner of land, in respect of our selues,  
whē we shall gaine by death in the que-  
rell of Christ: but how great losse shalbe  
to you so many so great Princes that  
possesse the bodie of the Christia world,  
to lose your lyues at length if not by  
warre yet by ordinarie necessitie, and  
therwith to lose your soules for deslitu-  
ting the cause of Christ, and the lyues  
& soules of infinite your subiectes and  
frendes, in leauing or rather making o-  
pen the entrance into the fold of Christ,  
for the enemye of Christen sayth & re-  
ligion to make hauock of Christes flock

and people, which you might haue hol-  
pen: Heare me and my confederates  
therefore I besech you, as you beyng  
men endured with kindly nature of man  
would heare naturall men oppressed &  
neddyng your ayde: Heare vs as you be-  
yng noble Princes would heare Prin-  
ces & noblemen in vtter danger of their  
liues possessions and liberties: Heare  
vs as ye beyng Christians would heare  
Christians and the champions of Chri-  
stianitie in greatest perill and extremi-  
tie, fightyng for our common sayth and  
freedome and crauyng your succours:  
Heare vs as ye your selues wold heare  
men speakyng to your selues, for your  
selues, of the greatest matters, most  
nerely touchyng you, & most depely im-  
portyng you, in hauicour, in honoz, & in  
safetie, for the p̄sēt season, for the time  
shortly at hand, and for ever lasting con-  
tinuance. And in hearing of vs, put on I  
besech you, humanitie to pitie vs, wise-  
dome to looke to your selues, zeale to  
serue God, necessary courage for the  
p̄sēt, honozable and dutyfull care for  
posteritie, an heroicall desire to attaine  
immortall glozy, and a dreadfull dili-  
gence to escape eternal punishment and



infamie . And aboute all thynges whyle  
you liue imagine your selues dyeng , &  
when you haue heard vs imagine your  
conscience at your dyeng houre vpbreay-  
dyng you with not doyng that whiche  
we desire ye to do.

Let now you owne depe impressions  
of the cause vppon our admonition a-  
uaile to moue you , and in my wordes  
I pray you remember that how soeuer  
you haue bene vsed at home to delicate  
and tickling speches erquisitely framed  
to please you , by those that either for  
their depe reuerence beyng your sub-  
iectes, or for their profite sekynge gayne  
by your fauorable audience, feare no-  
thyng so much as with any scratch of  
playne truth to offend your eares accu-  
stomed to more dcinty vsage , you will  
be pleased not to looke for that of me,  
but be contented in a new necessitie to  
awake to a newe forme of hearyng.  
Beare with me I besech you that haue  
not bene brought by in scholes to gather  
my aduancement by wordes , but haue  
spent my life in armes to defend Chri-  
stendome by dedes. And beyng my selfe  
(though by Gods ordinaunce that hath  
placed me in the frontiers of his church

69  
to beare the first brunt of the enemy, a  
poore one and neddyng succour, ) yet a  
prince of soueraigne authoritie in myne  
owne dominions as you are, I presume  
that such thynges as I shall speake,  
which at your subiectes hands were not  
so mete to be said, yet at my mouth, one  
of vs freely admonishyng an other, and  
in this hye necessitie, you will patiently  
heare me and in a rude vessell receyue  
the holesome frute of counsell for proui-  
sion for all our safeties.

The great enemy of the Christian  
religion hath as ye know by the sinnes  
of the people and discorde of Princes  
exceedyngly preuailed, and dayly grow-  
eth more and more agaynst vs, and of  
all that vngodly race neuer was there  
any more perilous to Christendome  
than he that now reigneth. For though  
Amurathes hys father were terrible  
and in long course of victories had sta-  
blished an opinion of inuincible felici-  
tie, yet anguish and disdain that he at-  
teined not to fede his cruell hart with  
sight of our destruction in Epirus, a-  
gaynst whom he had intended most hor-  
rible crueltie, hath by Gods most graci-  
ous prouision taken him away in most  
happy season, and ioined him to his pro-  
geni-

genitours the persecuters of the Gospel  
of Christ, and so disappointed hym of  
his most tyrannous purpose, which he  
not onely had in hart conceived, but  
threatned to see it with those eyes which  
God both shortly after & most happily  
closed. This present tyrantes brother  
by Gods grace also liued not to execute  
the cruelties that were to be looked for  
of such an vngracious stocke, of so ou-  
trageous a father, and so faithlesse a mo-  
ther, and so perilously matched, but by  
the treason of those that ought in na-  
ture and dutie most to haue preserved  
him, or rather by the mightie and boun-  
tyfull hand of God, was cut of in good  
season for Gods Church and people, so  
as what soeuer Christendome might  
haue feared, yet it felt not that by hym,  
whiche at this mans handes both hath  
bene found and is dayly to be looked for.  
Now after the deliuerance of the world  
by Gods benefite from his father & bro-  
ther, this monster of periurie and cruel-  
tie hath succeeded, in whom is to the pe-  
ril and decay of Christendome such con-  
fluence of dangerous likelihodes & horri-  
ble effectes as neuer were seen y<sup>e</sup> like in  
any afore. Descended of a father whoes

very childehode was nothyng but delite  
in mischief, whoes youth was nothyng  
but outrage vnchastitie violence & con-  
tinuall disorder, whoes mans state and  
age was nothyng but sowynge of warre  
vpon warre, dayly delite in blood, con-  
tyng to enlarge his dominion, desire of  
subduynge & destroyeng, vnder colour of  
protection and succour, and whoes end  
blessedly sent by the hand of God was  
the rather hastened in his owne crea-  
tyng mynde with seying his cruell in-  
tentes not satisfied, and so he departed  
as it were more pined and starued with  
want of tragical fode to glut his cruell  
appetite and thirst of slaughter & blood,  
than any poore famished wretch langu-  
sheth for lacke of meate and drinke to  
susteine his feble nature. He is borne  
of a mother Cathagufina worthy to  
match with that husband, and likely to  
bryng forth this child, the daughter of a  
runnagate infidell, whoes very nation,  
whoes Citie and place of birth, whoes  
race and kinned, are despisers of God,  
scorners of Christ, blasphemously cop-  
tyng his most diuine and meritorious  
wozkes for a fable, and setting heauen  
and the blisse thereof behynde worldly  
wealth

wealth and glorie . His mother I say  
Cathagufina , beside this inheritable &  
naturall habite of Godlesse impietie  
hath euer bene a depe dissembler, a cras-  
ty snarer, a cruel executer of mischiefes,  
in so much as it may be truely sayd,  
that the engendryng of this Prince of  
the seede of that father and that mother  
is, as wel sayd of the Romane tyraunt,  
*Lutum sanguine maceratum* clay tempe-  
red with bloud, a compound mixture of  
bloudy crueltie and suttle pliant false-  
hed to infect to poison and to destroy the  
worlde. His very phisiognomy, not onely  
in fauour, which God hath geuen him  
unchangeable to note him to the worlde,  
but also in his maner of looke gate and  
gesture, which he hath by vse framed to  
the conformitie of his mischeuous dis-  
position, do portend and threaten trea-  
son and murder , a glumme silent clo-  
kyng of trecherie , an earthly downe-  
ward looke flæyng the conscience of hea-  
uen and tending to the ground and to  
hellward.

All these wicked signes , and dange-  
rous inclinations , haue euer bene fed  
cherished and encreased with the com-  
panie of most false wicked and bloudy

felloshes of his sportes actiōs deuises &  
counsels . The principall fathers of hys  
false sayth, vpon whom as a doze vpon  
henges, hangeth the vpholdyng of their  
heresie, do guide and misguide both hym  
and his. They lay the crocodiles egges  
that he hatcheth. They gouerne leade &  
tollē, hym as if they had some part in  
his fatherhode, and as if they accomp-  
ted that he it is by whom their damna-  
ble sect shalbe enlarged . That abhomi-  
nable falsehed and blasphemous heresie  
is it, with zeale whereof they colour all  
his vntruthes & tyrannie : with it they  
shadow his ambitious intentes to en-  
large his dominion, and enterchaūgea-  
bly with ambitious hopes to encrease  
his conquestes they augment his zeale  
to their error . With the principles of  
that heresie they asloyle him from ke-  
pyng of sayth, they teache him to make  
no accompt of treason & periurie, they  
make all leagues and promises to serue  
their turne, to bee dissoluble at their  
willes, both vnder pretense of omni-  
potent potwer that their great Mahumet  
and them selues haue to discharge him,  
and of the former continuing league  
to their blasphemous idole, to whiche  
they

they hold that all later leagues are to  
geue place when it shalbe profitable to  
bzeake them.

For execution of these terrible con-  
ceites, and for seruing his pestilent hu-  
mour, whom vsleth he, whom loueth  
he, whom esteemeth he, but the misbe-  
gotten race, the offspring of old murder-  
ers, and the hopefull youth to hazard  
any mischief or villany, without regard  
of God, of faith, of chastitie, or kindly  
pitie, or of any naturall affection or god-  
ly vertue, such I say as are taught to  
feare no God, to shunne no sinne, to  
haue shame of no filthinesse, to haue care  
of no faythfulnesse, to haue reuerence of  
no worthinesse, to haue mercie of no  
ruthfulnesse, & to haue onely confidence  
in the fained almightinesse of their great  
prestes that persuaade them that all hor-  
rible actes agaynst Christians are me-  
ritorious seruices to their false Prophet  
and Antichristian Mahomet: Thus des-  
cended, thus begottē, thus shapen, thus  
brought bp, thus inclined, thus guided,  
thus taught, thus accompanied, thus  
serued by other, thus delited him selfe,  
what can we hope: nay what ought we  
not to feare at his hand:

Now of these great likelyhoodes, of  
these godly blossomes, what frutes hath  
he shewed, since he hath after death oʒ  
rather murder of his brother inherited  
his fathers open vices and crowne, & ad-  
ded therto his mothers secret craft & vn-  
faithfulnesse to make vp a perfect tyrāt:  
Behold euery way if his attēptes haue  
not ben wonderfull, his successes pros-  
perous, & his boldnesse therby gathered  
intolerable. The particulars wherof be-  
yng known enough, and to lothsome  
to remember, I will but shew you his  
late doynges euen now in hand to your  
perill. Since his great intelligēce & con-  
spiracie with that old wretched prince  
the Despote of Mysia, what mischiefes  
hath he wrought to Christēdome, what  
falsched hath he not attempted what  
crueltie hath he spared: The noble prin-  
ces and gentlemen of Rascia, subiect to  
his power, he shew constant in Christian  
faith, and not to be drawen to shrink  
from their conscience, and perceived it  
impossible to wrett them to be wicked &  
vnthankesful ministers of his trecheries  
and traitorons violences intended by  
him agaynst the Christian kynges and  
states their good and vertuous neigh-  
bours



hours in whom they had found comfort  
and in whom there remained hope of  
louing and lawfull assistance at their  
nede. This tyrant therfore continuing  
a lōg foredeuised plot of subduing Chri-  
stianitie and of aduancing his domi-  
nion monarchie and heresie, by growing  
still vpon his neighbours, and specially  
bending him selfe for this tyme agaynst  
pore Albanie & wealthy Hungarie, out  
of the one of whiche he hath lately bene  
happily shaken, and the other he and  
his auncesters haue long gaped for, and  
now espying the sayd Rascian Lordes  
his subiectes to be no small impediments  
to those his vile & dangerous attemptes  
against their chief frendes and to whom  
they were in common sayth & had been  
in benefites so hyely bounden & such as  
were then in peace also with the tyrant  
him selfe, he vsed the counsell of the old  
vngracious Duke George Despote of  
Seruia, an old trained traitor to Chri-  
stian faith, one that had long bene prac-  
tised in supplanting true Religion, an  
extreme & mercylesse tyrant, furnished  
with experience of the auncient serpent  
and underminer of the old libertie of the  
best Christian state, an assured slaue

to great Antichrist, close in counsell,  
speedy in pursuing, resolute in executiō,  
lacking nothing in dede of an excellent  
capitaine but faith truth moderation of  
crueltie and an honest cause. With this  
old cankered Duke instructed with all  
the vertues that the deuill hath to mini-  
ster, this yong Mahomet and his con-  
plices consultyng how to reach his am-  
bitious intēt, to destroy & captiue those  
Christian Princes his neighbours and  
their kingdomes that were so great eye-  
sores vnto him and so much hindered  
his course of conquest & of ouerthrow-  
yng the religion of Christ, haue entred  
into this deuise, first to murder the sayd  
Lordes of Rascia. By open warre he  
could not do it, for thereof he had made  
large experience. God had so defended  
them agaynst his sondy attempts,  
God had so moued the hartes and ver-  
tuous courages of the good princes their  
neighbours ( agaynst whom the tyzant  
for that cause yet holdeth depe empri-  
nted a reuengefull hatred to be poured  
out when power and oportunitie shall  
serue him, how soeuer he now dissem-  
bleth ) God I say so styred these good  
Princes with care of Gods honoz and  
their

their dutie to his Church, that their as-  
sistances how soeuer they were slender  
and neither open nor to the full, haue  
bene so blessed that hee could neuer by  
iust strength & sincere warre confounde  
them. By publike iustice and lawfull  
proceeding he could not touch them, such  
euer hath bene their vpright loyaltie,  
as him selfe with his owne testimonie  
hath bene enforced to confirme. Where-  
fore now no meane rested, but treason  
and periurie, to prostitute and defile the  
most reuered & sacred sayth of a prince,  
and for the hyest treason and tyrannie  
that euer hath bene heard of, to call to  
ayde the hyest and holiest meanes of  
credite, the word and othe of a king, his  
counsel, and officers, that to his superla-  
tue title may be addeed all superlatiue  
falsehed infamy and dishonor, that now  
the faith royall of that nation may in  
common vnderstanding signifie nothyng  
but trecherie and breach of othe and of  
vniuersall fidelitie. This course was ly-  
ked among them. Under peasable pre-  
tenses and the sweetest baites of faithfull  
amitie, the poore Lordes of Castilia were  
trained within the net of his power.  
There were they sedde with ioyes of se-

curitie. They saw the tyrantes face framed to sweetenesse of countenance, almost beyond that which nature could permit to so portentuous a visage shapen to mischief. They considered the Christian princes nere bordering vpon them to bee in league and amitie with this Mahumet. They sawe the peace betwene him & his Christian neighbours sworn befoze them, wherof themselves had bene the instrumentes. They saw it commodious for Mahumet to keepe faith and sound peace. They saw him in some necessitie and lacke by his former warres in Trebizond, in Hungarie, at at the siege of Croia, & elsewhere. They saw his people wasted, and great neede of quiet. They heard his many repentances of former troubles. They saw his pretense of ioyes for present amitie. They heard it daily by his attestations to their frendes. They saw them selues admitted to his daily pastimes. They saw him delited in their companies, exercising his sportes with pleasure among them. They saw them selues receiued to secret counsels and conference with him. They saw him conferre with them about his great enterprises and namely  
about

about conquest of parcel of þe Empire of  
Trebefonde. Whem he fained him selfe  
principally to trust therin, and chiefly to  
repose him selfe vpon their force & fide-  
litie. They saw their backbiters frow-  
ned at. Their familiar accesse vnto hym  
and great fauour with him seemed to be  
enuied at. They saw all ceremonies of  
his owne heresie made to stoupe & geue  
place to their encouragemēt. They felt  
thē selues liberally rewarded. A thousād  
other exquisite meanes to abuse them  
did trayne them to assurance of his loue  
& constancie. In the middest of all this  
securitie grounded all vpon naked sim-  
plicitie truth & confidence on their part,  
and vpon trecherie dissimulation & per-  
iury on his behalfe, he slaughtered them  
all, and among the rest, how he vsed the  
poore kyng of Bosna it is to odious to  
tell. Without order, without iudgemēt,  
without law or lawfull cause, noble-  
men, gentlemen, old, yong, men, wo-  
men, childzen, all that euer were subiect  
to the reach of crueltie though not sub-  
iect to any possibility of offending, were  
butcherly murdered, as if he had concei-  
ued a purpose in his hart not onely to  
glut his tyzanie with the bloud of those

whom hee thought impedimentes to  
his vniust purposes , but also not to  
leauē in the worlde a witnesse of his  
falsched , but such as were guilty with  
him and partakers of his outrage , noz  
to suffer any to remaine whoes sight  
hereafter might represent to his guilty  
hart the memorie of their fathers, hus-  
bādes, mothers, or frendes so vniustly,  
vnnaturally, & vnnāly slayne . And yet  
to haue the double auantage of both de-  
uises, see the crafty wretch what he hath  
inuēted. To be sure both wayes, that on  
the one side this extreme crueltie should  
fray all persons from standyng agaynst  
his wicked purposes hereafter , and as  
it were to shake his swozde and halters  
ouer all your heds & in example to hold  
the charged pistole to your bosomes, and  
yet on the other side that this horrible  
periurie & murdering of persons yelded  
after his fayth royall , after his promise  
and his othe assured vnto them, and af-  
ter his long clokēd and continued course  
of dissimulation, should not vtterly fray  
all men from euer trusting him againe,  
and thirdly to make the name of Chri-  
stians odious , and also fearyng least so  
foule treason should throwe hym into

soberne warre with to many of his  
neighbours at ones for whom he was  
not yet fully redy, and specially douting  
least those with whom hee is in league  
should of so open falsehed gather open  
warnyng to stand bypon their gard, and  
an apparant p<sup>ro</sup>se that in their leagues  
also he intendeth to kepe no faith with  
them, but watcheth oportunities a-  
gaynst them, and therefore that it beho-  
ueth them to looke to his doynges, to  
construe them by this example, to re-  
member that their cause of his malice  
to them and to those that he hath mur-  
dered is all one, and to p<sup>ro</sup>vide for him,  
and to succour the remnantes of silly  
Christians which he yet hunteth about  
the world: for these reasons to blære o-  
ther Christian Princes eyes till he lay  
his net ouer them, he published forsoth  
that the poore Lordes of Kascia had con-  
spired agaynst his life and crowne. But  
O ye mighty Princes, wey the vntruth  
hereof, and when it is weyed, let it wey  
with you for an vndouted argument  
what is intended agaynst you, and how  
much it behoueth you to looke to your  
selues betymes. Let it auayle to put  
you in mynde if euer the like maner of

D.i.

league

league or alliance hath bene fought by him to be made with any of you, & compare by this example what is lyke that you should haue suffred if it had proceeded, & how much you are to thake God that you haue escaped, and for your escape how much you owe to God and to his Church and to your contreys and to your own preseruations, to succour the afflicted, & prouide for your selues, and your charge. Let his crueltie make you carefull: let hys falsehed make you hedeless: let the disclosing of his vnturthes make you skilfull, that ye may pitie vs, looke to your selfe, and beware of him when ye vnderstand him. He sayth forsooth that all this great slaughter which he calleth execution was but to preuent treason on their partes agaynst him. Note the likeliphodes and see the manifest falsghodes. The Lordes of Castilia which when they stode against him in field and had him their open enemy, yet euer sought his grace & to lyue in peace vnder him, and neuer attempted trecherie agaynst him, now haauing him (as sement) their good Lord, their liuerall and bountifull soueraine & frend, would they enterpryse any thing to his

de



destruction: They that by onely sinceritie of conscience and good dealing had wonne the hartes of such as were not their subiectes, and thereby gathered strength for their defense, would they now with treason lose that fauour gotten & so stand without all hope of power for their preservation: They that knew the great mischiefes that they before had suffered by the disgrace & vnder the name of so great a prince, to haue proceeded from lewd traitorous counsell of such as now Mahumet him selfe pretended to bereue of their seignorie and conferred with the Lordes of Mascia for atcheuing it, would they practise his destruction while he was now ioyning with them to be reuenged vpon their greatest enemy: would they haue done it at this time: would they not (if any such intent were) haue stayed till first this reuenge had bene accomplished, & so to haue had their hatred satisfied agaynst their principall foe, and also Mahumet the weaker by lacke of his assistance, that they might then better haue performed this traiterous purpose if euer they had conceiued any such: Would they, if any such purpose had ben in

D.y.

their

their hartes, haue bene the meanes for  
peace and league betwene Mahumet  
and you noble Christian kynges & prin-  
ces, and so not onely to set Mahumet in  
more securitie to be bold vpon them, but  
also by reason of such leagues to take  
from them selues your accustomed suc-  
cours, and their owne safest refuge:  
Would they haue chosen that place at  
Andrinople & Turkes chief seate, wher-  
in the Christian faith is hated, where  
the tyrant and their enemies were hye-  
liest honored, where the inhabitantes  
detested their persons and religion and  
haue euer bene the parteners and the  
chief encouragers of Mahumetes trea-  
sons, whom Mahumet him selfe could  
hardly hold from assaying violence till  
his bloody counsels were ripe & rea-  
dy, where I say their aduersaries pow-  
er was great and not resistable: Would  
they haue made their match so madly,  
agaynst so many, agaynst Mahumetes  
whole populous cruell citie of Andri-  
nople, agaynst his great traine of Princes  
then assembled, agaynst his gardes of  
Janizares, agaynst all likelihode of pre-  
serving or of escapyng if they had pre-  
uailed, them selues beyng so fewe in  
num

number, vnarmed, and vnprovided:  
Would they haue brought their wiues &  
daughters to the place? Would none  
of them all in that slaughter findyng  
God disapointyng their treason & tur-  
ning it on their owne heds, haue confes-  
sed it for very remorse of conscience?  
Would not torture haue wrong it out of  
them, but that after torment & at death,  
they all still denyed it? would not pro-  
mise of life to those that dyeng without  
confessyng (if it were true) were haste-  
nyng to eternall death, haue allured  
them to saue them selues without care  
of shaming or offending those whom  
they now saw past all habilitie to helpe  
them or reuenge it vppon them? How  
happeneth that the contradictions of  
things spoken written and published by  
him selfe do excuse them & accuse him?  
How chaunceth that the slaughters at  
the same time in all places where Chri-  
stians were to be found in his dominion,  
do plainly shew that any their sodeine  
conspiracie there could not extend the  
giltinesse where they were not? And  
were the wiues, the Ladies, the noble  
virgines & women guilty, whom no man  
for their sexe would so dangerously trust

with so great a secret, & whom no man  
for their weakenesse, wold make parte-  
ners that had no force to assiste them,  
but many impedimentes to withhold  
them: And were the silly babes also gil-  
ty, even the sucking infantes, & the vn-  
borne frute guilty, whoes very remem-  
braunce wold rather haue stayed them,  
or at least some of so many, from such  
an enterpryse: Wold they haue come to  
such a feate so vnstoored of weapon and  
meanes of furtherance, so loden & clog-  
ged with weake burdens and meanes  
of accombraunce. Doth not the hasty ex-  
ecution argue the murderers guiltinesse,  
where hym selfe stode in no feare or  
danger, nor the other side in any possibi-  
litie of escapyng: Were they not in his  
power to be deteined, to be arraigned, to  
be tried in iudiciall forme, and in their  
publike conuiction to haue condemned  
them selues of treason & acquitted hym  
of periurie: Wold he haue suffred the  
stayne dishono: and infamie of so byle a  
murder, if he might haue auoyded it  
with prouing them guiltie who could not  
escape the triall if he had listted to haue  
brought them to it: If they were so wise  
as they, former lyues haue shewed  
them,

them, it can not be credible that they  
would haue attempted so great a matter  
so foolishly. If they were fooles, as they  
must nedes be if they were truely char-  
ged, then had they not wit enough to  
haue preuailed. So if they were wise  
they are not truely to be accused, and if  
they were starke fooles they were neuer  
iustly to be feared. But ( O excellent  
Princes ) neither were they fooles nor  
false. Noble & true gētlemen they were:  
baliant Christians, & faithfull persons  
they were: onely vnwisely they trusted  
a tyrant, & now lamentably they pray  
you to be wiser. Such were the false ex-  
cuses of Jugurth agaynst noble Hiem-  
sall and innocent Adherball. Such were  
the shamelesse proclamations, letters,  
& edictes of vile Antoninus Caracalla  
agaynst his brother Geta and agaynst  
the people of Alexandria. It was not  
their treason it was their cause, it was  
their fayth, it was their Christian Re-  
ligion, it was their vertuous and loy-  
all constantie, whereby the tyrant  
could neuer be assured of them agaynst  
you, but euer accompted them impedi-  
mentes such as he must of necessitie re-  
moue ere he could procede with hys

practises agaynst you, your kyngdome  
and states. Albanie could not be pos-  
sessed, Hungarie can not be subdued,  
while Rascia is to minister aydes and  
meanes of frendly passage for the one to  
releue the other. Rascia diuided from  
Christianitie, and added to his heathen  
seruitude, setteth him in the midst of  
the frontiers of Christendome, and se-  
uereth the assistance that should defend  
them. That is the marke, that is the  
end, these be but entrances. It is the  
cause that slew these Princes, it is the  
cause & the same cause that is common  
to you. It is your Christian fayth, that  
they dyed for: it is your amitie, for that  
they could not be drawen agaynst you,  
that they dyed for: it is the defense of  
your dominions which could not be sub-  
uerted nor ones with any force attemp-  
ted in their lyues, which they dyed for.  
It is they that liuyng honored and ser-  
ued you, and now dead do warne and  
teach you, and this they teach you, that  
you trust not the faithlesse tyrāt. They  
tell you they were slayen for the fayth  
that you professe: they tell you withall  
that the same cause sufficeth the tyrant  
for querel to do the like to you if he can.

They

They tell you that they were murdered  
to make him the easier passage to your  
dominions : they tell you withall that  
he wil not lose the fruite of that labour,  
but much more seke to destroy you than  
them , whom he destroyed but to make  
way to you. They tell you that ( beside  
opportunitie to hurt you ) he gayned no-  
thing by their death, for that they were  
his vassals before: they tell you withall,  
that he shall gayne great kingdomes by  
oppressing you, & therfore will more e-  
grely pursue you than them . They tell  
you that he holdeth him selfe bounde to  
mainteine his principall league & con-  
federacie with the princes of the Pabu-  
metane heresie, wherein is included the  
iuyning of all their powers to y rooting  
out of the godly princes that mainteine  
the religiō of Christ: they tell you with-  
all that ye be those Princes to whom  
although this late mischief hath not yet  
extended yet surely it was and is inten-  
ded against you . They tell you, and in  
their owne example plainly proue it,  
that what soeuer later peace or leagues  
haue bene made with you , they were  
 neuer more sacredly made and assured  
than those that were made and sworne

to them: & therewith they tell you that  
Spahumet supposeth them all subject to  
his former league with those infidels, &  
that he will breake them so some in his  
auantage serueth against you. Imagine  
O ye noble Kinges, Princes, Lordes,  
and fathers, that ye saw here before ye  
the late excellent Lords of Castile, some  
with hoare bearded reuered, some with  
manly visages honorable, some with  
youthfull comely personages lovely, &  
ioyned with them in companie an infi-  
nite multitude of noble Ladies, ancient  
womē, flourishing virgins, tender babes,  
the healthy, & sicke, the lame, the young,  
the old, & vertuous, the learned, all be-  
rayed with goare bloud with filth, and  
myre of strectes, naked, howed, man-  
gled, singed with powder, shot through  
with pellets, euery way most lamentably  
slaughtered and made lothsome to looke  
vpon, and imagine that piteously some  
one of them for all death say vnto you.  
Ye noble Princes the remainyng suc-  
cours and defenses of Christianitie, be-  
hold we beseeche you the spectacle of  
Christians slayne for our & your faith,  
& let the sight of vs be warning to you  
that ye looke to your selues and to the  
flocke



in **locks of** **God**. We are now deliuered  
from earth and are no more the sub-  
iuges of the tyrant that cruelly slew vs.  
Now by death deliuered from his yoke,  
knowing him no dutie we speake bold-  
ly lawfully freely & truly against him.  
Trust no bondes of his, for he is all to-  
gether faithlesse & untruely. We were  
ones the stay betwene you & him, now  
by our death is the passage made open  
to you. If we could haue bene conten-  
ted, vnthankefully and vnworthily of  
the great benefites that we receiued of  
you, to haue promised him to serue a-  
gainst you, he had bene pleased to haue  
suffred vs to liue with libertie of our re-  
ligion. He proponed vs that article, he  
trauailed with vs to that end, we refu-  
sed it. He was chiefly bent to bereue  
you of your possessions and liues, to rote  
out your Religion & stablish his monar-  
chie. He practised earnestly to haue  
our assistance. When he saw he could not  
winne vs thereto, but that we remain-  
ed impedimentes to those deuises, he  
hath for your sakes slayne vs, and made  
his terrible examples to fray all other  
from resistyng his purposes. In deede  
we know well, that if we had yeldd to

his request against you, his promise of  
enjoying the freedom of our Religion  
and conscience, should not have lasted  
but till you had bene oppressed. Let that  
therefore be a lesson to you, that his pro-  
mise shalbe no longer kept with you till  
till he may have leysure, after destroy-  
eng vs, to set vpon you. For what assu-  
rance have ye of him more then we had:  
may surely ye haue not so much by this  
that we being slayne there is so much  
lesse mutuall assistance left to Christi-  
ans. For it is nothing but feare & want  
of abilitie that holdeth him from breach  
of faith. Can ye trust vpon better then  
we haue found, by reason of treaties &  
articles conceiued and put in writing?  
We had articles conceiued, written, en-  
tered in records, and yet broken. Can  
ye trust vpon better by assurance of the  
word of a kyng? we had faith royall ge-  
uen vs in the word of a kyng, & yet bro-  
ken. Can ye trust vpon better by the oth  
of a Prince: we had many othes of a  
Prince and many wayes testified and  
yet broken. Can ye trust vpon better by  
othes & promises of Lordes, counsellors,  
and Magistrates ioyned with their king  
and so bound to aduise him to obserue  
it:

It is alas we had the othes of Quene  
Catharina his owne mother a bozne  
Christian in name though descended of a  
race despising Christ: we had the othes  
of hys Bassaes, his Lieutenantes and  
gouernours of the prouincies where we  
liued and of all the officers of all the  
Courtes of Justice and Capitaines of  
places of strength within those partes  
of his dominions, and yet broken. Can  
ye trust vpon better in respect of honoꝝ?  
here was honoꝝ most highly violatē, &  
the greatest dishonoꝝ entred that euer  
Prince deserued. Ca ye trust vpon bet-  
ter by regard of naturall pitie? Alas we  
were his own and found no pitie, what  
shall straungers looke for? Can ye trust  
vpon better by shewes and apparances  
of good countenances, faire wordes, and  
pleasant semblance? we had plentie of  
those, & yet broken. Can ye trust vpon  
better in respect or comparing of your  
owne consciences on your part, know-  
ing that on your behalfe all peace is  
truelly kept without cause of offence?  
Surely there was on our part nothing  
but innocence and naked confidence and  
much lesse mater of vnkinde construc-  
tion than can on your partes be shewed

if the quarelling victor ones growen out  
of feare shall him selfe haue the expoun-  
ding of it. Thus it hath pleased God we  
should appeare to your considerations  
in such moznefull and piteous wise as  
ye now behold vs, to set before you your  
owne perils, to imprint them in your  
hartes, & to be causes of extending your  
one compassion to the rest of Christes  
members which neede your ayde, and  
which yet do (as we sometime did) stand  
as a fence for a time betwene you & the  
common enemies of Christentie, and so  
serue we in the case of our bodyes to  
warne you that ye defend them as your  
bitter wall, least if it be lost, the perill  
draw nerer to winne your innermost  
dungeon and greatest strength. And if it  
be lost by your betrayeng it, or by your  
doing nothing for defence of it, you not  
onely hazard your safeties, but shall lose  
your honours for ever, and with the con-  
querer himselfe you shall not winne the  
thanke of good peacekeepers and league-  
fellowes, but he in his triumphe will  
brag in reproche of you that ye preten-  
ded fidelitie of peace to cloke feare, and  
shonnyng of honoz with perill, and that  
most is, ye shal charge your selues with

ward accept to him that gave you the  
honor to beare the sword not in vaine, &  
trusted ye with the keeping of his vine-  
yard house & Church. On the other side in  
the case of our soules, the same our God  
hath willed vs to let you know, that  
how soeuer we seme in this shew la-  
mentable bicause in bodies we were so,  
yet now we are not in peine but in ioy,  
that ye may be assured, how soeuer (if  
ye well serue him) he guideth the suc-  
cesse to his glorie, it shalbe your bene-  
fite, & though you geue your lyues in  
his querell, yet shall you gaine them, &  
eternall ioye shall succede your blessed  
endynges, and if you can carie cleare  
conscience that you shrinke not from  
the perill of his warrefare you shalbe  
assured to haue your part in the honor  
of his triumphe.

Imagine ye mighty Princes that ye  
saw their bodies in this array, and that  
their hostes thus spake vnto you. The  
mouing of conscience to consideration is  
called the speach of that which it conside-  
reth. So hath it bene sayd by our Sau-  
our, that those & those shall rise against  
these and these to condemne them in the  
day of his dreadfull iugement, which is

no more but that the consciences of the  
giltie shall burden and condemne them  
selues with the others example and  
comparison.

And now leauyng that impression  
to prepare you to a right maner of con-  
struyng Mahumetes doinges and your  
owne duties, I beseeche you marke the  
rest of his proceedings, & thereby iudge  
the course of his counsellcs, and direct  
your countermines thereafter. Behold  
how cruelly he hath dealt with the no-  
ble gentlemen my kinsmen and dearest  
frendes the long parteners of my tra-  
uailes perils and fortunes both good and  
bad, whom beyng taken in warre hee  
could not be brought either to ransome  
or exchange, but horribly murdered  
them. Moses of Dibra my dearest com-  
panion, Giuriza de Vladen my kins-  
man, Musachio my sister Angelinaes  
sonne, Ginio Musachio, Iohn Perla-  
to, Nicholas Berrisio, George Chuc-  
ca, and Ginio Manessio, all excellent  
Capitaines and zelous Christians, tra-  
uailing in succour of our faith and ta-  
ken prisoners by that paisant borne,  
that runagate infidel and traitor Balla-  
bano Mahumetes minister within the  
streightes

Redoubted adloping to the vale of Wal-  
quid in the frontiers of Epirus toward  
Spacedone: how despitefully were they  
used, dragged about in most shamefull  
wise, bered, tortured, and at length a-  
gainst all law of iustice and nature put  
to most vile & horrible execution, and set  
up for signes, not so much of their great  
calamitie, as of his most abhominable  
tyrannie, & if ye wise be, to your most  
effectuall warning & pearcing example.  
The strong towne of Sfetigrade one of  
the keyes of Epirus he hath taken by  
treachery of the superstitious garrison of  
the Dibrane souldiers, and by practises  
of shoule and unhonorable corruption.  
Croia and Petrella he besiegeth. And,  
that his extreme malice may appeare,  
in the depe of sharpe winter, in hard-  
nesse of prouision, in scarcitie of all  
thinges necessarie, in the pouertie of his  
owne people, in so great neede of rest af-  
ter so many trauailes and miseries, in  
hys securitie of being assailed by vs if he  
would haue let vs alone, in the middest  
of the hope of his conquestes elsewhere  
to be extended, and of his businesse other  
wise to be more profitably employed,  
beholde howe his hatred of Christian

name can geue his greedy hart no rest,  
but in all these reasons to the contrarie,  
he pursueth our blood, to wade through  
it into your bodies and into the rest of  
Christendome. What a wound hath he  
geuen to Christendome at the battell of  
Varna? How cruelly hath he vsed his  
victorie, and what lamentable slaugh-  
ters & vnspcakable outrages hath he co-  
mitted at the winning of Constantino-  
ple? Behold how nere he is, how small  
a distance by sea departeth you. If Epi-  
rus, bee thoroughly conquered that hee  
leane no doubt behinde him, how nere &  
how dangerous a neighbour is he to  
your possessions in Dalmatia: how soone  
will he come into Sicile: how hee your Is-  
landes vnder his nose: what opportuni-  
ties hath he to oppresse your navigati-  
ons: your sailing decayed, how sore ene-  
mies shall he & his confederates by sea,  
yea and the sea it self, be vnto you, euen  
to enclose you and not to defend you, to  
environ you as a siege. or net and not as  
a wall or trench. Note his meanes of  
growing further. While the quereb  
that he maintaineth in Epirus, and the  
siege of small towne with houghe ar-  
mies,



medes, and preparations to other great  
attempts, do geue him colour to raise  
great powers provisions and num-  
bers, both he not diuert you from suspe-  
cting what he intendeth: It is not Epi-  
rus that needeth so great a force. Epirus  
is the colour to make you negligent.  
When Seruia your neighbours land is  
his confederate, when Epirus is distra-  
cted from you and not ayded by you to  
find him fully occupied elsewhere, looke  
for it out of hand, so soone as he shall by  
conquest of Croia & Petrella, or by new  
supplie of his owne forces, be able to  
spare them from thence, Albanie shall  
poure out his men of warre vpon your  
frontiers, his ships that now attend for  
that seruice shall bring your danger ne-  
uer sthe your selues will not drine it  
further. Then your slender succours  
that serued not vs for safetie, shall serue  
him for querell, beside that he hath pre-  
pared & cherished querels within your  
owne bosomes. How oft hath the Duke  
of Mysia that old false Christian his co-  
federate practised to corrupt your sub-  
iectes, deuised meanes of diuiding your  
belies, secretly raised rebellions within  
your landes, cherished traitors, geuen  
them

them strength and countenance when  
they were in force , & refuge when they  
were vanquished : he maintaineth your  
fugitives and exiles, he suborneth titles  
to your crownes , he hath prepared you  
work at home if you tarry til he be rea-  
dy for you . In all these thinges is Ma-  
humet to carrie the gaine, he is the prin-  
cipall laborer and for whom is princi-  
pally labored. They haue cast lottes vp-  
pon your garmentes, they haue in their  
very leagues and treaties deuided your  
dominions, and the great Antichristian  
fathers of their secte haue drawen the  
lines betwene them , and in their con-  
uenticles confirmed the distribution of  
your kingdomes , they support your  
nere enemies, they saine the selues pro-  
tectors of those to whom they say you  
doe wrong, and whoes cause they keepe  
in store to accomber you . And whereto  
tendeth this, you can not but see , and if  
seeing it you foresce not to meete with it,  
you can not but feele it . And aboue all  
thinges I besech you note one thing, by  
bold resolutenesse on his parte he hath  
the fame of constancie & it is found peri-  
lous to resist him : by timorous dealing  
on our side we haue wonne a mocking  
name

name of silly clemencie and made it no  
danger to shrinke frō vs. By his grow-  
ing the hopes are on his side: by our for-  
bearing the feares are drawen to our  
side. And by this meane our owne poli-  
tike & worldly wise subiectes & frendes,  
which are the greatest numbers, flie dai-  
ly from vs, make their peace vnder hād  
with our aduersaries, and still ripen the  
mischiefes till our state fall rotten to  
ruine, with small neede of any fozeine  
violence, but one boystcons blast of  
winde, to ouerthrow the feeble stay that  
we stand vpon. Thence came the Des-  
potes first declining, thence came it  
that many townes and regions borde-  
ring vppon the conquerer haue folowed  
his fortune and forsaken those in whom  
they saw no hope of stedfast succour.

Bend your selues therfore bytimes,  
O noble Princes, to take the querrell of  
Christ in hand, to succour your neigh-  
bours, to defend your selues, to kepe pe-  
ril farre of, to pzeuent impossibilities of  
escape, to win to you the praise of pru-  
dence and fortitude, to do true iustice in  
succoring against wrongs, & in doing the  
true offices of noble Princes repellers  
of vniust violence, and mainteining the

publike fait<sup>h</sup> and societie of men & specially the seruice & religion of God. You haue heard by exāple in other, to whom Mahumet was as depely bounden as to you: you haue heard by the principles of his religion, which he more esteemeth than the loue or feare of you: you haue heard by the inclination of his affections, and the course of his counsels and doinges, which being made by him the scope of his life hee will not change and so forgoe all his ambitious hopes to spare you: you haue I say hereby & many other wayes heard and vnderstode the case that presseth you. Arme ye therefore with Christian & princely mindes. All Christian kinges and princes haue charge of the Church of God, the defence therof against infidels and professed enemies of Christiā religion pertaineth to vs all. The very law of nature hath not onely in rule taught it to bee duticfull one to releue an other against vndue and vnnaturall violence, but also in example of all ages haue set forth the prayse of such as haue bene the rescuers of mankynde agaynst open tyrannie.

Wherefore is Hercules worthily commended

intended as the common patrone of in-  
nocencie and the daunter of monsters,  
the succourer of mankinde, and the de-  
stroyer of manslaying tyrantes. Who  
euer thought him vniust & not most ho-  
nourable, in that he sacrificed the sacri-  
ficing murderer Busyras, & taught the  
superstitious wretch to know strange  
blood in his owne body, and such blood  
as the Gods required to be shed for pur-  
ging the earth and appeasing the hea-  
uen, and not the blood of innocents that  
Busyras by aduise of devils & deuillish  
priestess had made to flowe from hys  
bloody altars: Who euer condemned  
Hercules of vniustice, in that he wor-  
thily recompensed vile Procustes that  
ioyed & made pastimes of the mangling  
of men, that racked short men to hys  
long bedstedes, and cut of tall men by  
the measure of his short ones, and so  
wold pike querels for murder by mens  
not egall answering hys opinion and  
fanie: Who magnifieth not the name  
of Hercules, and vnder title of iustice, *French Con-  
rantes.*  
in that he slew a multitude of the per-  
iured saythbreacking Centaures that  
defiled the wedding feast with blood,  
and had turned the time appointed for  
mirth,

might, for lope, for amitie, for securitie  
of true league and friendship, to quere,  
to treason, to murder and outrage?  
Spaine it selfe that sometime boasted  
of Hercules pillers, though they haue  
losse those famous pillers the monu-  
mentes of his far extended conquestes,  
yet they and the whole world kepe in  
honor the fame of Hercules valiaunce  
and iustice in that he slew the thre-headed  
monster king Cerion, so by anti-  
quitie called and reported a monster  
with thre heads, being in dede nothing  
els but thre tyrantes the king and hys  
two brethren cruelly and tyrannonously  
reigning and exercising all crueltie vpon  
vertuous innocent and goodly per-  
sons. Who thinketh that Hercules did  
not right, although he were not that  
contreyman nor naturall soueraigne of  
that place, in that he threlo the wicked  
murderer into hys owne ho'semanger  
to be deuoured, who before had fed hys  
beastes with men: Eternall are the  
prayles of noble Constantine, that  
made iust warre vpon Licinius for hys  
crueltie to Christians, and after for the  
same cause iustly put him to execution  
of death, though he were by right Em-  
peroz

as fasinus

peroz of the East and otherwise Con-  
stantines egall . The very name of  
that excellent Constantine ( A noble  
Princes ) with remembraunce whence  
he was, euen out of the famous Isle of  
Britaine, maketh me to runne out into  
ioyfull exclaiming how much ( I know  
not by what instinct from heauen ) euen  
at this present my minde is kindled  
with perswasion that God hath orde-  
ned the same Island at this time and of  
the line of that Constantine to geue vs  
an heire of Constantines vertue, a spea-  
ker of the glory of God and rescuer of  
his Chirch against him that vsurpeth  
Constantines seat, and against his per-  
iurous bpholder . After the death of  
Constantine, when the Empyre was  
diuided betwene Constans and Con-  
stantius, and so by iust right and title  
possessed, and that Constantius in fa-  
uour of Arrian heresie had banished A-  
thanasius & many godly fathers, Con-  
sans though in ciuile causes he had no  
right nor entermedling in Constantius  
dominion, yet to his eternall prayse  
made iust warre vpon Constantius and  
by force constrained him to geue sincere  
safetie and full restitution to hys sub-

testes the true professors of the Gospell  
of Christ. The like did Theodosius the  
vertuous Emperoz at sute of Bishop  
Atticus. The like hath ever been law-  
full to Christian kinges and princes.  
And if euer it were necessary, now it is,  
when not onely many an Athanasius,  
many an Atticus, and many a noble  
prince & godly personage lye prostrate  
at your feete for succor, but also the re-  
spect of your owne safetie and of your  
speciall charge of your own kingdomes  
concurrerth with their petitions.

Thus as nothing is more consonant  
with dutie in respecte both of God and  
man, of religion and nature, nothing  
more commendable for charitie, nothing  
more awayling to honour, so is there no-  
thing more profitable for euery of your  
states, more needfull for vpholding the  
generall degree and name of kinges, nor  
more necessary for eschuing of immi-  
nent perill to all those thinges that you  
haue most desire to preserve, than it is  
to take this querell in hand for your  
faith, for your neighbors, for your sel-  
ues, against the enemy of God, of Chri-  
stendome, of your crownes, and of pub-  
like truth. The degree of kinges is a  
most



most sacred and reuerend office ordeined by God, armed and adozned with lawfull power and maiestie to p̄serue mankind and common societie. It be-  
houeth all kinges to ioyne together to  
bpholde that estate in the same estima-  
tion and reuerence, that kingdome may  
be esteemed as it is a wholesome ordi-  
nance for the kinde of man. If a king  
shall breake common fayth and become  
an open tyrant and oppzesser of men,  
without law, without iudiciall order,  
without all ground and forme of right,  
though subiectes may not, yet it beho-  
ueth kinges to redresse it and to repressse  
the rage and insolencie of the defamer  
and shame of their state, to p̄uide be-  
times that kinges ware not odious to  
subiectes, and that particular examples  
encreasing by contagion to numbers  
make not the whole degreē grāuious. If *Tarquins*  
Tarquine had receaued due punishmēt  
by the king, the kingdome had remai-  
ned in Rome. If Appius the Decemuir *Appians*  
had been iustly chastised and not wan-  
tonly defended by his fellowes, the De-  
cemuirate had not been so easily aboli-  
shed. States are bpholden by vertue  
and credite, and egall princes for their  
R. y. conu.

common interest to maintaine the ho-  
nour and continuance of princes, and to  
keepe it free from hatred of the world,  
haue iust cause and iust authoritie, great  
wisedome and great necessitie, by natu-  
rall and vertuous consent to prouide for  
the common societie of men whereof  
they haue the supreme charge on earth,  
to wype away the staine of their state,  
to remoue such a wicked king from the  
earth and from example, and to cut fro  
the world and from posteritie the cor-  
rupter and sclaunderer of kingdomes  
and of their sacred maiesties. How  
much more ought this to be done in  
case of the defence of Christian religion  
so farre as the secular arme of princes  
whō Christ hath armed with the sword  
and lawfull power is able to aduance  
the suretie of Christes Church? How  
oft to this end haue there ben pro-  
claimed croissadoes, common leagues and  
confederacies entred, noble societies sta-  
blished, great voyages attempted, great  
promises of heauē proponed, to enlarge  
the kingdome of Christ in earth, to deli-  
uer not onely the auncient possessions of  
Christians from wrongfull holding, but  
also and principally the soules of infi-  
nite

nite multitudes from the seruitude of  
Sathan: But here will perhaps be said,  
that howsoeuer my speche may be con-  
strued against the great Mahomet, yet  
the other tyrant is a Christian prince,  
vnder whom and in whoes dominion  
Christians are suffred to keepe their re-  
ligion. I confesse in deede he holdeth  
the name of a Christian in as hye degree  
as may be, but with such heresies and  
Turkishe mixture of heathen ceremo-  
nies, superstitions, and blasphemies a-  
gainst the name and dignitie of Christ,  
and therewith is such a malicious cruell  
enemie to Christians, in stopping their  
passages to helpe one an other, in mini-  
string dangerous counsels to Maho-  
met, in ayding him with his force, ac-  
cording to the league and amitie that is  
betwene them, that his name of Chri-  
stianitic serueth him to no more but to  
encrease the guiltinesse of his fault, & the  
iustnesse of your warrs against hym,  
whoes case differeth onely thus much  
from the Turke, that in that he saith he  
is a Christian he hath to all the Turkes  
lewdnesse added blasphemie, & where  
the Turke is an open enemie, this  
tyrant is both an open enemie and

*the Chri-  
stian*

traitor to Christian faith.

Oh most excellent Princes, be it euer printed in your hart, that whatsoeuer he be, though he presume to beare the name euen of most Christian, or of most holy, or vsurpe the title of pitie or catholike religion, or other like good names, if he persecute the Church of God, if for ambitious respectes he ioyne him selfe in societie with the Turk and Christes enemies to further y<sup>e</sup> Turkes inuasions vpon Christendome, or to withd<sup>r</sup>aw his owne ayde from the common cause of Christians, if publike faith do not holde him, if law of nature and humane societie be no bonde vnto him, if the word of God be not the rule of his religion, if he kill or oppresse hys subiectes or hys neighbours for being Christians, and for professing the same according to the rule of Christ, as thys prince hath done, he ought to be in your iudgement, as he is in his owne practise, a heathen and publicane, one against whom your swordes ought to be iustly drawen for that you beare the not in vaine, and in vaine shall you beare them and deeply answer God for vaine bearing of them, if ye vse them  
not

not to defend ; to succor , to rescue the  
Church of Christ . And by the way in  
the example of this false Christian the  
Despote , I beseeche you note one thing.  
The danger of leagues and societies  
with infideles . Surely it was no law of  
ceremonie , but of the hye wisdome and  
eternall policie of God , that his people  
were forbidden heathen mariages . The  
great fall of wise Salomon to depe ido-  
latrie by that meane ought to be a terri-  
ble paterne to you all in that case , and  
to warne you not onely that it is dan-  
gerous but also unlawfull to couple  
your selues in bondes of marriage with  
open heretickes or infideles . It is a hye  
pride in your owne strength and a hye  
presumption against the will of God to  
trust that so matching you shall be able  
to reteine your fayth . Salomon was  
wise and could not do it , and was the  
rather by Gods mercy to you , destitute  
of Gods grace to him , to teach you to  
beware by his example . After that the  
Despote had geuen his daughter Ca-  
thagulina in marriage to Anurathes ,  
the frendship of the tyrant , the loue of  
his daughter , the ambitious pride of so  
hye alliance , common conferences of

counsell and affaires, transported him  
by little and little from sayth to open  
falshed and ermitie against Christ and  
Christians. So great a thing it is to  
yelde a little in matters of sayth and  
seruice of God, as if it lay in our selues  
to qualifie the sinceritie of truth, wher-  
upon the grace of God by litle and litle  
despituting such yelders and dispensers  
with them selues in matters of God  
they become at length indurate and des-  
perate, and boide of all vertue and sense  
of God. O noble Lordes beleue it for  
a most certaine truth, recorde it for a  
most necessary admonition, that he hath  
not the religion of Christ that seeleth it  
not. And he seeleth it not that doth not  
together seele with other Christians the  
hurtes and dangers of the body & mem-  
bers of the Chirch of Christ. Nature  
hath tolde you how the difference be-  
twene doing wrong and not preserving  
from wrong if you may, is so small as  
they be both subiect to the title & gylte of  
wrong euen in a priuate person, much  
more in those whoes office lyeth in  
powre & in charge to defend, and to that  
end was ordeined. When a Christian  
after shipwreck, naked and destitute of  
ordinary

ordinary meane of succor, waisting in  
the wates for his life, his forces wasted  
with labor of swimming, his body filled  
with byrne of sea, is by the working of  
the winde and water driuen nere the  
shore, where you in safetie stand and  
behold his wofull case and danger, and  
that therupon his tyered spirites doe of  
your p[re]sence gather some hope, and  
with recollecting hys vttermoost remay-  
ning force draweth together so much il-  
ly strength as by signe of hand stret-  
ched vp, or by voyce strained forth, to  
call to you for helpe, and that the throw-  
ing out of a rope, or reaching of a poale  
may saue him: how will you answer  
him that made him if you saue him not?  
will you be thought to haue humanitie  
in you and refuse to releue him? will  
you boast of Christianitie and not be  
moued with pitie? will you vaunt of  
your religion and so sowly defame it?  
will you thinke that any man can in  
fayth beleue that you haue fayth when  
you shew it not in the deedes of mercy  
and charitie the true frutes of faith, spe-  
cially to those that be of the householde  
of fayth? Will you pretend that Leuiti-  
chan and hys sea monsters, that the

Whales and Haddocks will be offend-  
ed, that in saving the man you bereaved  
them of their pray: **U**ntil ye allege that  
it were wrong to the flesheating fishes  
that by your helpe the Christian was  
not deuoured: But what if the case  
were such, as the case is in deede, that  
on the one side a monster of sea pursu-  
ing the mā did threaten to eate by your  
Collinges and your Ducklinges when  
he findeth them swimming on the wa-  
ter vnlesse you suffred him to eate the  
man, and on the other side the poore  
mans father the King of Kinges and  
Lord of Lordes, that hath your life and  
death and the vniuersall change of all  
thinges in his power and at his becke,  
shall stand ouer you, and shall say vnto  
you; vnlesse you helpe this man my  
childe, your brother if you be mine, I  
will presently tomble you from the safe  
shore that you stand vpon, I will geue  
winges and fete to the monsters that  
now pursue this silly creature in their  
owne element and dominion onely, I  
wil bring them to land, I wil geue them  
strength and meane to pursue you there  
also till they rote out you and yours:  
what wold you then do o; not do: whom  
wold



would you then chouse to please or dis-  
please? which threaten or perill would  
you ratherst shunne or aduventure? It is  
not hard to coniecture what choise you  
would make, if these thinges were thus  
presently before your eyes: why make  
you not the like choise when the same  
thing is present to your vnderstanding?  
Surely it can haue no cause but lacke of  
sayth, that concerning God we confesse  
more in mouth than we feele in beleefts.  
We can be content to affirme religion  
and conscience to make other for religi-  
on and conscience obedient to our au-  
thoritie, and shall we our selues against  
religion and without conscience neither  
haue pittie of Christian men for whom  
our authoritie is stablished, nor shew  
loue or feare of God by whom it is or-  
deined. But admit that our selues were  
in like perill with the poore man, and  
the danger so egally conioyned that we  
must either be saued or perish together,  
what would we do? When the whole  
ship of Gods militant Church standeth  
in this likelyhode of extremitie, when  
our selues are sayling in the ship ready  
to burst wholly in peces, will we still  
sleepe and be wanton? Death is certaine

to you all, and this life must haue end,  
& in the ending of it a battell at the pas-  
sage must be foughten with the migh-  
tie enemye of your saluation. It can  
not be auoyded but it must be tryed, it  
can not be escaped but you must perishe  
if you be not strongly armed. At your  
dying houre (O noble princes) that  
houre I say that endeth the estate of all  
princes and subdueth them in equalitie  
with all men to the best prince, when  
the danger is most great, natural strenght  
most feble, and diuine ayde most neede-  
full, be sure of this that Sathan shall  
then most fiercely assayle you, he shall  
querrell with you vpon your great ac-  
count, he shall so charge you with great  
faultes, that he shall not omit the smal-  
lest default. Judge your selues there-  
fore that ye be not iudged. Charge your  
selues now to amendment, that ye be  
not then charged to damnation. Ima-  
gine your selues now to be in such case  
as ye are one day sure to be. Suppose  
the houre come when you are to yelde  
your spirite and your power together,  
when you lye in languor of dying, in  
sharpenesse of paine, and in expectation  
of the imminent iugement of God, and  
that

that now as then Sathan shall in hys  
eggliest maner present him selfe vnto  
you, and shall say thus: O ye sometime  
great princes, and now the more burde-  
ned because ye were princes, bethinke  
you what you haue done and not done,  
and acknowledge the iustice of God in  
your damnation now present and not to  
be auoyded. I let passe your priuate  
faultes against Gods cōmandementes.  
Come to the greatest. You know Christ  
him selfe did set on his left side, and sent  
into eternall fire, those that in neede did  
not releue him, with clothing, with  
lodging, with foode & comfort, pronoun-  
cing that vncharitablenesse to haue been  
shewed to him selfe, when mercy and  
succor was not extended to one of the  
poore ones that he had commended to  
their mercy. What shall he say to you  
that haue withholden your due ayde not  
onely from one little one but also from  
hys whole Church, from the defence of  
hys whole religion and people, and not  
that onely, but when you might haue  
holpen their miserie, you haue not only  
suffred them to be spoyled, robbed, and  
slaine, but infinite multitudes of them,  
their childre and posterities to be thral-

led to a false sayth, to be caried captiue  
into heresie and the kingdome of Anti-  
christ: Do you thinke to sit in heauen  
and see whole armies, whole nations  
go to hell by your fault: If blood aske  
blood, what vengeance shall be due to  
the instrumentes of eternall death:  
What shall it auaille you to haue kept  
your owne kingdomes in quiet and good  
estate for a little lesse or more than xx.  
yeares, & by your default to be guilty of  
all the infinite mischeues that you haue  
without compassion and succor seene a-  
mong your neighbors, and without pro-  
uision shall succede after you in your  
owne realmes and dominions: When  
Sathan shall lay this to your charge,  
what shall be answered: you can not de-  
fend it nor excuse it. Will you runne  
to mercy: he will runne betwene you  
and the mercy gate, and tell you it is  
denyed to the unmercifull: Will you  
allege that heauen is due to those of the  
Church of God: he will bring for wit-  
nesse agaynst you the very Church of  
God it self that you haue destituted and  
forsaken it, I will not say betrayed it.  
Will you thinke to be holpen by sayth,  
and the promises of the Gospel: he will  
say

say you haue not sayth, and the promises of the Gospell belong not to you: for he will bid you to shew your sayth by your deedes, he will charge you that infidelitie hath been aduanced by your meanes, and the sayth of Christ & truth of his Gospell defaced by your suffrance, and you haue so delt in the cause of faith and of the Gospell as if you felt no zeale therof. What shall remaine to you in this case? Then shall you feele a passion if now you will feele no compassion. The senselesse beholding of the distresse of the Chirch of God, will raise such a sence of miseries, as shall be able to re-seane no comfort in horroz of the paine that will haue no end. ¶ how deeply it will then be wished, that all treasure, all trauaile, all policie, all aduenture had been employed to the seruice of God, and the successe committed to his goodnesse. ¶ how ruthfully will wantonnesse be bewayled, idlenesse lamented, sparing detested, lust lothed, and liking of life hated? ¶ extreme danger when so great burdens are layde vpon the weakest time, when presumption differreth good doing to the late and latest houre. Now is the remedie. Now

Sing.

noble

noble princes so reigne that ye may e-  
uer reigne, both in fame & blessednesse,  
in the world and after it; so line that ye  
may neuer feare to dye, which shall be  
if ye shall so doe in life which is but a  
way to death that ye may yeld to Gods  
mercy a life spent in his seruice, that the  
prayer of Gods Chirch may prolong  
your reignes, testifie your saythes, and  
commend your soules. But see the mis-  
chefe, see the suttletie of Sathan. The  
selfe same deuill that will then charge  
you with not doing, doth now withhold  
you from doing. He that then will  
th:aten you with damnation, doth  
now moue you to deserue it. The selfe  
same deuill that will then say vnto you  
to put you in terror, you betrayed the  
Chirch of God, doth now say to you to  
bring you in erro: , that you owe no  
such duetie to the Chirch of God. The  
selfe same deuill that will then obiecte  
against you that in not shewing your  
deedes to the helpe of Christians you  
haue shewed that you haue no fayth,  
doth now say vnto you, if you helpe  
Christians you breake fayth. A wret-  
ched entanglement. A crafty Deuill.  
He holdeth you snared with p:etense of  
fayth

sayth leaſt you ſhould do any thing in  
defence of ſayth . He ſayth your late  
league with the infidell doth tye you, by  
promiſe, by articles, by publike attesta-  
tion, by othe , ſo that howſoeuer your  
neighbours neede requireth, howſoeuer  
your owne danger craueth , howſoeuer  
Gods ſeruiſe commandeth , howſoeuer  
charitie , howſoeuer ſayth , howſoeuer  
religion , howſoeuer wiſedome, howſo-  
euer honoꝝ, howſoeuer the proper dutie  
and office of princes & Chriſtian princes  
aduifeſeth , you may not fall out with  
Mahumet , you may take no part a-  
gainſt him , you may ſuccour none , no  
not your ſelues, whom he would haue  
deſtroyed . He telleth you that we are  
not comprehended in the league , there  
is no expreſſe capitulation to compriſe  
vs, you may not therefore ſoꝝ vs inter-  
rupt the reach of his purpoſes , be they  
neuer ſo cruel, neuer ſo faithleſſe, neuer  
ſo dangerous to the vniuerſall Chirch  
oꝝ to your ſeuerall liues, ſubiectes, and  
kingdomes. Recorde (O noble princes)  
the truth of the league betwene hym  
and you . Obſerue all leagnes iuſtly,  
ſoꝝ ſo becommeth Chriſtians: but iudge  
all leagnes truely, ſoꝝ ſo behoueth Chri-  
ſtian gouernoꝝs . May your league  
T. j. with

with the minde that you made and vnderſtoode it, keepe it with the fayth that you promiſed and aſſured it. You remember well I am aſſured, what meanes procured your league, what purpoſe did further it, and what truſt and minde concluded it. You know how your noble vertues haue geuen ſuccours to vs your Chriſtian neighbours, and therein you haue not onely charitably done vs good but wiſely diuerted perill from your ſelues. It pleaſed almighty God that vſed your honourable miniſterie in defence of his Goſpell and Chirch, ſo to proſper the proceedings that good forme of peace enſued. Which as it was on our part for the benefite of Chriſtendome embraced, ſo on the tyrantes behalfe it was moſt fraudulently meant and moſt vtruely obſerued. He firſt concluded peace with vs in Epirus and Rascia, hoping to haue vſed our aydes againſt you. To that end he procured the ſiege of Scodra, wherin he ſet Chriſtians againſt Chriſtians, that he might ſeede him with ioye of the deſtruction on both ſides. To that end he made offer to me and to the other princes in Epyrus and to the Lordes of Rascia to permit to vs and them the free vſe of Chriſtian



Christian Religion with hys good contentment, if we would haue ioyned in seruing hym against you. That article we refused, wherupon he hath certainly holden vs for impedimentes to hys purposes agaynst you. But finding that while your aydes were ready to succor vs in our necessities, and our seruices thankfully ready to withstand al perils that might be intended toward you, he practised to snare you with league that you might so be withholden from releuing our liues or reuēging our deathes. He pretended great wearinesse of wars, of waste of his contrey and people, and a great desire of rest and quiet, with singular ioy that in part he had already obtained and tasted the swēte frutes of desired peace. He made vs the meanes to perswade the peace, he made vs to tell your ministers as from him what zeale and affection he had to cherishe vs, and that for this cause and for assurance of our safetic, and our peaceable enioying the quiet of our conscience thys peace should be the bonde and pledge, which hope he confirmed with infinite circumstances and meanes of credite. With this trust, and for the benefite and securitie of the Chirch of God, and

With this vnderstanding of Mahumets  
affection you made the peace. This was  
the cause and this was the purpose ther  
of. You were not vanquished in battell,  
you were not forced by any feare or ne  
cessitie to take any dishonorable cōposi  
tion at his hand, to the pzeiudice of your  
fayth, religiō, or honoꝝ, or to a necessary  
constraining of you to forsake the cause  
of Christ & the querell that had already  
so much cost you and yet still so much  
importeth you, you know you were not  
driuen to any such neede. Your consci  
ence can tell you that you made the  
league only vpon these good semblances  
on his part, to pzeferue the Chirch, and  
not to be compelled to destitute and be  
tray it. Reach into your owne hartes  
I beseeche you, and let euery one of you  
recoꝝde with him selfe, whether you  
would haue made that league if he had  
sayd vnto you befoꝝe hand that which  
now hath followed. If he had sayd vn  
to you sincerely, I haue made peace  
with the Christians at home and nere  
me, I haue testified it, I haue swoꝝne it,  
I haue bound my blood, my Counsell,  
my Iustices, mine officers & subiectes,  
with oth' and charge to keepe it, I haue  
subscribed it, I haue proclaimed it, I  
haue

haue set forth edictes for obseruing of it,  
I haue punished breakers of it, I haue  
defaced the monuments of former dis-  
cordes & unkindnesse, I haue tolde you  
that I seeke and assent to league with  
you & them that both I & they and you  
may enioye quietnesse with eche of our  
consciencs as we are perswaded, I  
will now iorne in bond of amitie with  
you, but so sone as that is ended, I will  
keepe no fayth with heretickes, the Ras-  
cians whom you haue ayded shall dye  
for it, the peace that I haue proclaimed  
with that secte of Christians shall be  
dissolued, the permission of vse of their  
religion shall be reuoked, Great Mahu-  
met my prophet and lawgeuer shall be  
serued with their blood in peace, and the  
league that I now make with you shall  
remaine, and it shall remaine to binde  
you neither to assist nor to releue such  
of them as shall escape my hand, nor to  
holde by a side that may any way assiste  
you if you haue neede hereafter: If I  
say he had plainly thus told you, would  
you haue entred into any such league?  
Search your conscience and let it in-  
forme you. If you wold not haue made  
if you had so vnderstood him, surely nei-  
ther did you make it with vnderstanding

that it should be free for him so to do. If  
then the cause of league directly vnder-  
stood betwene you both, and so laid open  
to the worldes iudgement, was to haue  
peace for the Church, for religion, and  
for the politike estate on both sides, then  
who so breaketh that purpose, and by  
innouations layeth the other open to  
fraude and daunger; that is he that  
hath dissolued the league, that is he that  
hath vndone the knot, and with his vn-  
iust doyng agaynst the meanyng and  
apparát cause of the league he hath iust-  
ly armed you to withstand his treasons,  
and in vayne complayneth that you be  
tyed by the wordes of the league. Re-  
member I beseeche you his other doings  
agaynst your safetie, euen in the ciuile  
part of your charge and authoritie. It is  
well knowen to you that though he for-  
beare to auoid attemptes, yet he ceas-  
eth not to make attempts against you.  
Wherto sent he secret assistance to be-  
holde a faction in your nearest borders  
to your perill? Why promised he mo-  
ney, men, munition and other sinewes  
of warre to the disturbers of your state?  
Why ioyneth he dayly in practise wyth  
your deadly enemyes? Doth he it to o-  
ther ende than to destroy you? Why  
throweth

thzoweth he the blame vppon other  
whom he cherissheth, and by whom he is  
gouerned? Doth he it to any other ende  
than to deceiue you? If then you were  
deceiued in the making of your league,  
shall it not suffice you to pursue and ob-  
serue the cause and true purpose of the  
league? and shall it be free for hym a-  
gaynst the minde and appearing pur-  
pose therof to murder your frendes and  
vndermine you? and the cause of the  
league so destroyed by himselfe, shall it  
not be free for you to defend you selues?  
and shall it not be free till it be too late?  
I leaue to Diuines, whether you may  
make a league against the Chirch of  
God or no, but I holde vppon common  
right and nature, that if a false Prince  
beyng in league with an other tyrant,  
with articles therein expzessely contay-  
ned to destroy certaine godly Princes,  
do make peace with one of the good prin-  
ces, and after with the other of them,  
pretending and so making it vnderstode  
that this peace is made for the suretie of  
both the good Princes, without which  
perswasion the secōd good Prince would  
not haue entred into league to forsake  
and betray the first, & afterward the ty-  
rant by treason inuadeth & murdereth

the first good Prince, and publisheth that he lawfully did so, notwithstanding his peace sworne to him that he murdered, because (saith he) the articles of his first league with his fellowe tyrant so required, and that he holdeth not himselfe bound to keepe faith wyth the other: Whether this be proclaimed in worde or in fact, it geueth warning to the second good Prince to looke to himselfe, & libertie by all meanes (of which sometimes inuasions is one meane both lawfull and necessarie) to repress the rage of the tyrant, to saue the remnants that haue escaped his crueltie, and by force to withstand his attemptes and purposes. If after a league made, new iust cause of warre be geuen, that new cause bindeth him that gaue it, and geueth libertie to the other to vse lawfull force agaiost him. It is iust cause of war for a Christian prince against a heathen or hereticall tyrant, if the tyrant inuade the church of Christ and do any attempt to the hurt of the Christian common weale. Since the last league betwene him and you he hath murdered Christians, he hath inuaded your neighbours dominions, he hath done many new outrages to the oppressing of the Church  
of

of God and to your euident danger. If  
he had been a Christian Prince wyth  
whom your league is made in respect of  
defending Christendome, and he had af-  
terward renounced Christendome and  
become an Infidell, had not the intent  
of your league been so disappointed as  
such an alteration of his estate had set  
you at libertie by armes to defende the  
Church of God? If he were a heathen  
wyth whom your league is made, vpon  
pretence to geue peace to Christendome,  
and he afterward by new murders and  
innouations bzing new danger to your  
selues through the sides of your christi-  
an neighbors, is not the purpose of that  
peace so defrauded, as you may take  
this fraude and violence on his part for  
a iust cause of resistance and reuenge on  
your part, without being tyed by league  
to him against whom may iustly be said  
that in vaine he seeketh to be shielded  
vnder the lawe that himselfe hath bro-  
ken? It is not free for any to exacte all  
faith and keepe none. Fraude and de-  
ceit geue iust defence to no mā. A church  
robber, shall in the same Church haue no  
sanctuarie, a peacebreaker can not win  
thereby libertie to haue the protection  
of peace wyth freedome of war. Awake

therfore (O noble Princes) and see your  
daunger by oures, his falsched by hys  
factes, and your necessitie by both hys  
and our example. And now when you  
haue seene what neede you haue, what  
right you haue, what charge you haue,  
and what free authoritie you haue, and  
that thereby you be armed, now consi-  
der what strength, what meane, what  
conimoditie and what ease you haue to  
do it. First almighty God shalbe your  
defender if you will defend your Chri-  
stian neighbours in charitie, and your  
charge in iustice. The tyrant is hated  
of his owne subiectes: plague & famine  
already pursue his land: the frendes of  
the murdered, & the remnantes of those  
that feare to be murdered are ready bet  
to all occasions against hym: the furie  
of conscience with conceiuing continual  
presence of their ghostes that he hath  
slayne haue him in dayly chace & amaze  
him both day and night: terror of guilti-  
nesse and the face of hell leaue hym no  
quiet nor assurance: his extreme cruel-  
tie maketh desperate necessitie without  
yelding, in those that shall stand against  
him: the defence of murder and mischief  
is so odious that he can not gather an  
army to trust vnto, but mingled wth  
such



such whose hartes in their slayne frends  
he hath galled, or whose courage so euill  
a cause abateth, or whose giltye myndes  
with him the like terroꝝ beareth and a-  
palleth: after the destruction of a hūdꝛed  
thousand mouthes by murder, bitail is  
derer and scarcer, and not to suffice the  
remnant of his people: Gods wꝛath a  
thousand wayes doth shew it self. Eter-  
nall honoꝝ shall folloꝝ the reuengers of  
the breach of common fayth, the rescu-  
ers of the Chirch, the sauioꝛs of the af-  
flicted, the pꝛeseruers of the godly, the  
subduers of monstꝛs and miscreantes.  
Wherfoꝛe (O noble pꝛinces) haue pi-  
tie, haue compassion of pꝛinces, of Chri-  
stians, of men, that humanitie, religion,  
and honoꝝ, may commend you to eter-  
nall fame and to the fauoꝝ of God. That  
ye the succoꝛs of many a fatherlesse  
infant may liue to see your childꝛens  
childꝛen in ioy and not beare the curse  
of God to dye without heire that may be  
the comfort of your selues & stay of your  
realmes, that ye the deliuerers of true  
religion to pꝛesent time and posteritie  
may pꝛesently liue in the good grace of  
God, and leaue to posteritie a blessed re-  
membꝛance and not a defacing of your  
pꝛesent good doinges with calamities to

succede for lack of prouision, that when  
ye haue liued happily ye may dye ioy-  
fully, and not feele the dangerous tenta-  
tions that Sathan at your last houre  
shall assaile ye with if Gods people  
shall perish which you might haue pre-  
serued. Let our case moue ye to mercy,  
let your own case stirre ye to wisdom,  
let the case of your kingdomes raise ye  
vp to iustice, let the case of God and hys  
Chirch kindle you in zeale. Hope not  
alwaye for miracles, least they iustly  
sayle you for tempting God, or if they  
sayle you not, they iustly danne you for  
not seruing God. Draw the sword that  
God hath geuen you for him and his  
people, against Antichrist and the  
enemies of God and his Gos-  
pell. And so almighty God  
preserue you, geue you  
victory, honoz, and  
eternall blesse.

¶ A notable example of  
Gods vengeance, vppon a mur-  
dering king . Written in Latine  
by Martine Cromer the writer  
of the historie of Polonia, and  
is to be founde in the xxxvii.  
page of the sayde historie as it  
was printed at Basile by Opo-  
rine in the yeare of our Lorde  
1555. wyth Charles the Em-  
perours priuilege . Truely tran-  
slated according to the Latine.

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## Popiel the younger.

fter the Funerall solemnities of Popiel ended, his sonne of the same name, being vnder age, was with the vniforme assent of his vncles and of the nobilitie, set in possession of the kingdome, they all by othe promising him their allegiance. The gouernaunce of the young kinges person, and the administration of the common weale was committed to certayne of his vncles that were thought most meete for it. They were continually in the Court, and euer at the Princes elbow. They heard and determined causes and controuersies, and did in no point leaue the common weale vsersued, vntill the kyng himselfe was habile in person to doe the publicke affayres, or at least so long as hee would suffer himselfe to bee gouerned by their aduises. For when he came to bee a stripling towards mans estate, whiche is the most slipperie and inclining age to licentiousnesse and pleasures, hee beganne by and

by to liue after his owne fanſie , to deſpiſe the admonitions of his vncles , to take counſell of young fellowes of hys owne yeares , and with ſuch youtheſ to uſe banquetinges and long large drinkeing feaſtes , to ſpend out whole nightes in bꝛothelhouſes , in daunſinges , in playes and dalliaunce with younge women : and then gluttet with ſurfet and lecherie , to ſleepe the moſt part of the day , to neglect the common weale and hearing of cauſes in iudgment , & pooꝛe mens ſutes : hee became vnapte to any good actions , witteſſe , doltiſhe and blockiſhe , and ſo waxed contemptuous to all men, in ſo much as he was commonly in ſcoꝛne called Choſtek : beſide that his diſſolute and vile conditions were further encreaſed in deſormitie wyth a thinne heare on his head and beard , ſuch as commonly happeneth to vnchaſt perſons . His vncles with the reſt of the nobilitie conſulted together how this diſſolute life and desperate licenciousneſſe of their Prince might bee reformed . They prouided him a wife , a very beautifull Mayde , the daughter of a Prince of Ducheland . And it ſeemed to them lyke

ly that shee a couetous and ambitious woman, would haue reduced her husbandes lyfe to better temper from prodigalitie, and would haue shaken from the sluggish dull beast his drowsinesse. But it happened otherwise, For hee both abated nothing of his former disorders and wickednesse: and such faultes as he befoze was free from, he now learned of his wife and added them to his other leudenesse. For both hee became more couetous, and solde iudgementes, honours and offices: and where he could not stablishe his kingdome by vertue & worthinesse, knowing himselfe so giltye of dayly enormities, he laboured to achieve it by pride and crueltie, and coueted to bee feared of his subiectes, when hee listied not to deserue to bee beloued. And all this hee did by prouocation of his wife, and shee taking the doing and profite into her owne hand. Shee hauing once tasted the sweetenesse of dominion and gayne, and despising the base hart of her husbande, had by her womannishe craftines conueyed the whole gouernaunce to her selfe. And specially when shee hauing borne hym two sonnes,

Lechus, and Popielus, was once become a Queene mother, shee helde the wanton weake hart of her husband faste bounde in awe of her loue, and so perswaded her selfe to make her authoritie in Poleland to stand firme and fast for ever.

One onely impediment stood in her way, namely, the fauour and credite of the kinges vncles among the commonaltie, which they had attained by vprightnesse of life, grauitie, and wisdom. Them shee feared: them (for their sometime gentle admonitions, sometime free and playne rebukinges) shee deadly hated: Their very secret conscience shee stood in dread of. And therefore shee practised as much as shee could possibly, with fayned quarels to bring the in suspicion and hatred. Shee perswaded the king that while they were aliue and in safetie, his crowne should neuer sit assuredly and fast on his head. And if hee mynded to keepe it himselfe and leaue it to his children, he must needs dispatch his vncles out of the way. If he himselfe had not the courage to doe such an acte, shee bade him commit it to her to compassse



pasſe , ſaying , that though they paſſed  
her in armour and true force , yet ſhe  
was better furniſhed then they wyth  
ſubtile inuentions . Shee promiſed to  
bryng it about without any offence , yea  
or any ſuſpicion of the people . Wyth  
which her perſwaſions ſhe eaſely drew  
to the worſer part the feable and fearfull  
hart of her huſband . Thus they entred  
into deuſe for the murdering of hys  
Uncles . The king fayned himſelfe to be  
greuouſly and daungerouſly ſicke . Hys  
wyfe cauſed his vncles ( whome ſhe had  
appointed to the ſlaughter ) to be ſent for  
in the kinges name . They came in haſt,  
& in great heauines ſtoode about the ſicke  
kyng, & comforted him , He wyth gro-  
nyng fained himſelfe to be very ſore ſick:  
hee tolde them that it was reueled to  
him from the Gods that the ende of hys  
life was at hand : he againe and agayne  
committed his wiſe and poore orpheine  
chilozen to their truſt and tuition.

All the court was filled wyth noiſe  
of the Quēnes womanliſhe howlyng,  
ſobbing, and lamentations: preparation  
was made for the funerals by the kings  
owne commaundement . The day thus

A.v.

ſpent

spent , when it drew towarde sunne  
setting , the kyng as one euen presently  
ready to dye mynding to take his laste  
leauē of his Uncles , spake to euery of  
them flatteringly by his name , and in  
tokē of his loue & good will toward them  
all, he commaunded to be brought a poi-  
soned cup of drinke which he had prepa-  
red for the same purpose . He fained him  
selfe to drinke to them , but he onely  
blew away a litle of the frothe in the  
middelt , and scarcely touched the drinke  
with the vttermoſt parte of his lippes.  
When they had all dronke and pledged  
him in order one after an other , hee say-  
ned himselfe to bee heauy and disposed  
to sleepe , and that he would sayne take  
some rest . They reuerently tooke their  
leauē of the king and departed . The  
poyson once conceiued in their stomakes  
possessed their vitall partes , and forth-  
with they fell distraught of their wits,  
and raging with great toꝛment fell down  
and died.

The Quēne being immediatly infoꝛ-  
med thereof by her espialles , comman-  
ded the dead carcasses of the noble men  
to be thꝛowen abroad vnburyed , Shee  
caused

caused it to be published by Proclamation, that they had conspired against the life of y<sup>e</sup> king their kinsman & frende, whiche had so well deserued of them, and that they were therefore by the euident vengeance of the Gods striken with sodayne death. Although the blacke spottes of their bodies, and their bowels bursting and gushed out of their bellies gaue manifest proofe of poyson, yet for feare of the tyrant (which now no more fayned any sicknesse or feare of death) no man durst openly lament so vnlucky deathes of the good noble men.

But the maiestye of God suffereth not such horrible factes to bee long unpunished. For out of the putrified carcases came Mattes of monstrous bignesse, which pursued through fyre and water, which way soeuer he fled, the vnnaturall murderer, with his vile wife, and his children. No defences of doores and stoppes auayled him, nor no succour of his garde and seruantes endeouors to daine them away. At the last, all persons flying from hym, his sonnes were first deuoured, and then his wife, and last of all himselfe unhappy wretch  
was

was with painefull slow death miserably consumed in the Castell of Cruswik . And so his owne fathers curse fell not in vayne vppon hym . This happened about the yeare of  
Christ eight hundred  
twentye and  
three.

## *Pompilius or Popiel.*

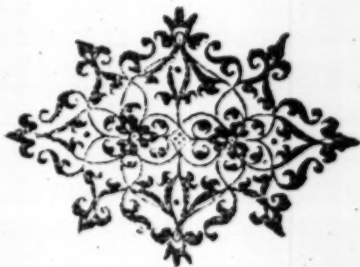
¶ The same historie reported also by Munster in the 895. Page of his Cosmographie in Latine. Wherein he not so largely declareth the treason, but more amply expresseth the vengeance of God in punishing thereof.

**H**E being left by his Father within age, his Uncles gouerned the kingdome, tyll he came to full age and married a wyfe. Afterwarde while he was sitting at banquet, tippled with wine, bedecked with garlandes, smeared with oyntmentes, all dissolute with surfet and royt, he was set bypon by exceeding great Wise that came out of the dead carcases of his Uncles, whome he and his wife had murdered by poison. They with furious eger byting assayled at his banquet the tyraunt and hys wyfe and childe, his garde labouring in  
dayne

bayne to drine them alway , because  
when the force and succour of men was  
tyred, the Wyse continued day & nyght  
vniwearied . They made great rounde  
fieres , and within the compasse thereof  
they set Pompilius , and his wife and  
sonnes : but the Wyse ran through the  
fire and ceased not to gnaw the vnnatu-  
rall murderer. At length they assayed an  
other element . They conueyed Pompi-  
lius the murderer of his Uncles , wyth  
his wife and children in shippes into the  
middest of a great lake: but the wyse vn-  
cessantly folowed them , & eate through  
the bordes of the shippes , in so much  
that the water comming in at the holes,  
they were in danger of sinking, wherfore  
the Pariners fearing to be drowned, co-  
ueyed the shippes to land , from whence  
an other company of wyse ioynd wyth  
the first, and moze fiercely assayled hym.  
They that defended him seing this , and  
acknowledging it to bee the vengeance  
of God fled alway.

Pompilius destitute of his suc-  
cours , withdrew hymselfe into an hye  
tower in Cruswic , whether the Wyse  
furi

furiously ranne and clymed by , and  
consumed and deuoured his two sonnes,  
and hys wyfe , and wicked Pompei-  
lius himselfe . Beholde there is  
no power nor counsell a-  
gainst the Lorde.



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